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SELF-HEALING SIMPLIFIED

GEORGE LANDOR PERIN

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THEOLOGICAL SEMINARY

BY

GEORGE LANDOR PERIN

FOUNDER OF
THE FRANKLIN SQUARE HOUSE
"The House That Love Built"

NEW YORK
GEORGE H. DORAN COMPANY

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SELF-HEALING SIMPLIFIED. II

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TO
THE VAST ARMY OF MEN AND WOMEN
WHO ARE SEEKING HEALTH

IN GOD'S ECONOMY NO FAILURE
AND NO SICKNESS IS EVER FINAL

THE LAW: — { *Desires when expressed in forceful affirmations are dynamic mind forces.*

THE GOSPEL: — { *God-is-with-me!*

FOREWORD

The conclusions set forth in this book have been reached through studies engaged in at intervals of a long and rather severe illness, and yet my interest in metaphysical healing dates back many years. Certainly twenty years ago my attention was called to the fact that the so-called transcendental movement strongly hinted, especially Emerson's "The Over-Soul," at the modern psychological conclusions involved in the New Thought.

Later I read with great interest Henry Wood, Prentice Mulford, Horatio Dresser, and still later Mrs. Eddy's books. Quite recently I have been helped by the reading of Judge Thomas Troward's Edinburgh lectures on Psychology, extracts from the writings of Emile Coué, as well as "The Law of Mind in Action" by Fenwicke L. Holmes, and "Healing Currents" by Walter De Voe. Through such studies I have reached the conclusion of the validity of metaphysical healing.

My own conviction is that whoever wishes to practice metaphysical healing will do well to study all the various schools of philosophy, though they seem not to differ from one another very radically in most regards, and take out of each what will help him most.

I sincerely believe in metaphysical or psychical healing and I have made this book with the single object in view of being of service to those who long to be healed.

When I had become convinced in my own illness that I could appeal to something within I longed with an almost infinite longing to know how to express my desires and to make them effective. I purchased book after book in the hope that I could find somebody who would teach me how to express healing affirmations. While I did find help it was too widely scattered throughout various books. Finally I became convinced that affirmations of my own were better for *me* than any I could find ready made. Nevertheless I still believe that the young student of metaphysical healing will find help in having a few affirmations formulated for him. All matter in this book beside the affirmations may be regarded as incidental, and the affirmations as fundamental. In formulating the affirmations I had first to formulate a law to which each affirmation should be made to conform. The law may be expressed thus: *Desires when expressed in forceful affirmations are dynamic mind forces.* This may not be the most felicitous expression of the law, but it will at least make the purpose of affirmations sufficiently clear.

While in my first planning of this book I had in mind almost entirely its private use, later it occurred to me that some use might be made of it in public services. Such use will be suggested by a few services in the back part of the book.

Another thing perhaps ought to be explained. It will be noticed that I have used the personal pronoun all the way through. This has been due to the fact that it was difficult for me to remember that I was writing a book at all. The whole thing has been so

personal that there seemed a fitness in the use of the personal pronoun, and I hope you will be able to remove the apparent egotism and to excuse the apparent informality by just imagining that I am talking with *you.*

The only real ambition I have had in writing this book has been to make a simple, easily understood statement of how every man may live at his best and keep himself healthy and efficient. If I have succeeded in this my desire will have been quite satisfied.

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I: SELF-HEALING SIMPLIFIED

SELF-HEALING SIMPLIFIED

I

CONTROL

FROM WITHOUT OR FROM WITHIN

Every man is either self-controlled—that is, controlled from within—or he is controlled by the suggestion of the moment, from without. Which shall it be with you? Will you be controlled by the outward suggestion of the moment—in other words, the tool or the slave of circumstances—or will you be self-controlled, thus building your own life according to your own plans and ideals? The outward suggestion, or what I may call the hit-or-miss suggestion, must reign supreme where life is not built through intelligent conscious affirmation. One does not desire in any serious way to invoke rebellion, but here where character is involved one should very seriously rebel against the acceptance of hit-or-miss suggestion. One need not deny that much of the suggestion of our world by which we are daily governed is entirely good. But we need to remember also that much of it is bad. What I protest against is that, whether it be good or bad, it *is* only outward suggestion, and when it is accepted

it should be deliberate and intelligent, after our own ideals have accepted it. No man should be controlled by fate. No man should be a slave of circumstances as to his health, or his business, or his character. Every man should be master of fate through self-control, and he should attain self-control as well as the control of circumstances through the law of *affirmation.*

AFFIRMATION

I will affirm, and become that which I affirm.

II

WHAT I EXPECT THIS BOOK TO DO FOR YOU

Let me come directly to the point: *I expect to introduce a new element of health into your whole life.* I say this unqualifiedly and without apology. I say this without equivocation or mental reservation. At least I say it without any other mental reservation than that which belongs to a statement of all law.

Let me make my meaning as clear and emphatic as possible by means of an illustration. You call my attention to a great steamship lying in the harbor of Liverpool and tell me that this steamship is reputed to sail between Liverpool and New York. You ask my judgment as to whether you can make safely the trip between these two ports and I answer, "Yes, you can," and yet even while I am making the answer I remember the disaster of the great steamship *Titanic.* It struck an iceberg and overwhelmed hundreds of its passengers. In other words, in spite of my promise of a safe voyage, these hundreds of people not only did not find it safe, they found it fatal. For such exceptions I must, of course, make mental reservation.

Or take another illustration: You have a piece of ground. You want to plant corn and you ask whether you can safely plant your corn. I answer, "Surely. Plant your corn freely, and plant it so and so," describing the method. I shall feel perfectly sure that if

you follow my directions you will realize a good crop of corn. I therefore give my advice freely and frankly with reasonable assurance that you will not be disappointed. Yet even while I give that advice without mental reservation I remember several things that have happened and that may happen again. For example, I remember that the seed may be defective and would not grow on the best piece of ground in a whole commonwealth. I remember that it is possible to plant your seed too early, in which case it is likely to rot in the ground; I remember that it is possible to have an early frost, in which case it will never mature. It is possible that birds or animals may dig up the seed and carry it away in which case it will not have any opportunity to grow. All these things *may* happen. And yet I tell you, without mental reservation, that you can safely plant your corn, and I would not take the trouble to modify my statement on account of these accidents.

This carries me back to the declaration with which I started: *I expect to introduce a new element of health into your whole life.* And I do it unequivocally. I do it with the feeling that you may depend upon it. In other words, if you make affirmations as described in this book, if you persist in your affirmations, if you concentrate upon your affirmations, if you do not grow weary in well doing, you will have a new element of health introduced into your whole life.

This, then, is what I expect this book to do for you. If you have it and use it when you are ill I expect it to make you well. I do not expect this mildly, I expect it emphatically; I expect it not doubt-

fully, but surely. Of course I expect it to be useful, whether used occasionally in public, or every day in private; naturally it will be more useful if used every day.

I am extremely anxious to have you enter upon its use confidently, expecting a blessing, because to do it doubtfully will not be truly an exercise in affirmation. It will be a mere repetition of words.

Do not forget that affirmations of your own construction are more important than any that can be framed for you. Thoughts are things. Your life is controlled by what you think, and it is only when you express your thoughts in vital words that they become dynamic, whether they are formulated by yourself or some one else.

AFFIRMATION

I will find health, strength, integrity and character through affirmation.

III

HOW TO USE THIS BOOK

Let us suppose that this book has fallen into your hands and you are perfectly well, still you will find it very helpful *if* you use it properly. But how shall you use it? First, saturate your mind with the idea that you can keep well by affirmation, provided you use it. Next turn to page 185 and read the affirmation occurring there. Read it through very slowly, and then read it through again, like this:

I-think-life.
I-think-vitality.
I-think-health.
I-think-strength.

I-feel-life.	I-am-life.
I-feel-vitality.	I-am-vitality.
I-feel-health.	I-am-health.
I-feel-strength.	I-am-strength.

God-is-with-me.

Keep repeating this until you memorize it. Of course the aim in this exercise is to build up a positive consciousness of health, strength and confidence which shall go with you all the time. You do this under the conviction that health and strength are born of thought. You become what your constant thought says you *ought* to become. It is earnestly recommended that

you go to bed with this thought in your mind. Lie on your back and repeat it with all earnestness. Do the same after you awaken in the morning, but before you rise from the bed. Don't call it flummery. Don't say "stuff and nonsense!" The proper use of affirmation *will wear a groove* in the consciousness until you finally become what you tell yourself you ought to be. Jesus said, "Believe and be saved."

Do the same thing at intervals during the day if you have the opportunity. It is a good exercise when you are waiting, riding on the cars, when you have unoccupied odd moments. Do not merely make your affirmation like a parrot, rattling it off without thought. Make the best concentration you can, and put your heart into it. Remember you are building up a consciousness of health and strength, and the more serious your affirmation the surer you are of success.

But suppose you are really ill, or think you are, then what? Well, then, you'll have more leisure and you can dwell upon your affirmations more constantly and with greater fervor; and, rest assured, you will not find it uninteresting. Do not confine yourself to this particular affirmation. Look through the book until you find one or more that seem to fit your case or appeal to you as suggesting what you want. It may be some affirmation in regard to quieting the nerves, stimulating the stomach or preparing the way for sleep; or it may well be some affirmation of your own which fits your case; but remember that the mind is the builder of the body, and you are making an appeal to this builder; and remember further that this appeal made by affirmation *will work* if persisted in.

It is virtually the same thing as linking up your life with a good God who knows how to make you well.

AFFIRMATION

The spirit of God working in my spirit will make me strong and well.

IV

THE TIME ELEMENT

Many honest, earnest people will seriously ask: "How long will it be necessary to wait for healing through affirmation?" This question is much like the question, "How long will it be necessary to wait for a carpenter to build a cabinet by the simple laws of mechanics?" Of course the answer to the latter question depends upon several things. It depends upon the carpenter's skill, upon his knowledge of the laws, whether he is in practice or out of practice, whether he is naturally a man of quick or slow action, whether the work is simple or complicated, and so forth.

So, when you ask about the time element in healing, it depends upon several things. Primarily it depends upon your ability to concentrate. If you have the ability to fix your attention upon a subject and hold it there, then, other things being equal, your work will be more effective and you will more quickly achieve results than if you lacked that ability. There is really no time limit. You are actually trying to produce feeling through thought. The more quickly you are able to transmute thought into feeling the more quickly you are healed. This is the way that Jesus described results: "According to your faith be it unto you."

V

GROWTH VERSUS MIRACLE

Connected with metaphysical healing there is hardly any subject about which there centers more controversy than about the question of how men are healed. Is it by some outright miracle, some peculiar psychic power without intelligible explanation; or is it by some easily understandable power or law?

For my own part I do not wish to dogmatize. I certainly do not wish to deny any one the power of healing man as Jesus did, and yet the miracle element in healing has very little attraction for me. I frankly confess that growth appeals more strongly to me than miracle.

I see everything in nature growing. I see, so far as I know, nothing in nature happening by miracle, unless indeed it can properly be said that everything happens by miracle. The tree grows, the leaves on the tree grow, the grasses grow, the fruit and the grains also grow, and even where a tree is wounded the wound is healed by a process of growth. We do not deny that God could heal by some kind of miracle, but so far as we observe He does not.

I therefore incline strongly against uttering any word which could lead any one to the hope for some miracle of healing through the teaching of this book.

I do not hesitate to speak confidently, however, to advise every single individual who reads this book

carefully, consistently and with faith, that he may reasonably look for continual improvement by following the advice here given. While I am on the subject let me say that it seems to me this improvement follows a perfectly well understood and generally acknowledged *principle* or *law*. It is the law of suggestion. Let it not be thought any the less important because it has long been familiar.

Look for a moment at this thing which we call suggestion. Among all the millions of men who have been preaching for the last two thousand years this has been the chief business of every one of them. They have all been engaged in the business of making suggestions, and scarcely anything else. Your minister, whoever he may be, whether a great preacher or one of mediocre power, every Sunday, Sunday after Sunday, has been engaged in practically the sole business of making suggestions. Sometimes he does it very skillfully, and sometimes very awkwardly and with little influence; but in one way or another this is what he does and is really what he aims to do. Not only so, but every mother suggests her baby to sleep when she sings its evening lullaby. When, therefore, I suggest that I am proposing to heal man according to the law of suggestion I am not proposing anything new. I am simply saying that we are applying to man's physical life the same law that has been evoked on behalf of his moral life for hundreds of years.

Suppose you were planning to erect a great brick building. What would be your method of procedure? Would you place a mason upon the ground and tell him to invoke a miracle of building with a flourish

of his trowel, and so find your construction in miracle?

For my part, I should have little faith in incantation or miracle of any kind. After having secured my plan and engaged my workman I should proceed to build by the old, old method of one brick upon another.

I wish, therefore, to take my stand positively upon being able to help man through the law of suggestion. I believe absolutely *Desires when expressed in forceful affirmations are dynamic mind forces.* In other words, when you take an affirmation you are not taking *nothing,* you are taking *something* that will work. That is the nature of affirmation. If your affirmation expresses your *desire* or *ideal* and if you express that affirmation or ideal with conviction and with the persistence of conviction, it will *work.* It will be effective, because it is the nature of affirmations to become dynamic mind forces.

As an alternative, what have you? You have the possibility of miracle on the one side and the possibility of drugs more or less experimental on the other side. While I have absolutely no criticism for anything that has been proved to be efficient, I am frank to say that suggestion appeals more strongly to me than miracle and is more effective and far less dangerous than medicine in general. *Self-suggestion in the form of affirmation will work; it will heal.*

AFFIRMATION

I will find a few good affirmations and read them as a daily exercise, even when I am not dealing with specific ailments.

VI

HEALING AND REGENERATION

We sometimes hear the criticism that the so-called healing churches are so absorbed with healing and dwell upon it so exclusively that they make a fetich of it to the exclusion of other important problems of the individual and society.

No doubt there is some truth in the criticism. Sickness and the pain that often accompanies it are so insistent and so absorbing that there is a great temptation to address one's attention to them very exclusively.

And yet, whether from the standpoint of the needs and conditions of the individual needing healing, or the needs of society at large, the mistake is very real and may be easily fatal to successful healing itself. The best mental healers apparently are those who constantly insist upon the compliance on the part of the patient with very high moral and spiritual ideals. And why should it not be so? To start with, the mental healer insists that disease itself is due to some sort of moral or spiritual breakdown in the life of the individual; that wrong thinking is the cause of disease. Surely then he must see that health can come only through right thinking.

He may, indeed, on account of his own philosophy be more or less indifferent to the *methods* of certain reforms. While it is entirely certain that no healer of real power can be indifferent to the moral character

of the individual, it will generally be found that they are insistent upon three or four fundamental conditions in the spiritual and moral life of man. They do not attempt to make men believe that they can be saved *in* their sins, but that they can be saved only *from* their sins. Indeed, it is upon compliance with these conditions that healing itself depends.

These conditions may be stated roughly as living in right relations with God, and living in right relations with man. Health is wholeness, and holiness has the same etymology. It is moral wholeness.

To live in right relations with God one should study to understand the divine thoughts and so embrace the enlarging healing truth. One cannot enter into spiritual truth without outgrowing his limited ideas of God and without constant fellowship with God. Metaphysical healing requires that one shall be forever listening for the intimation of the presence and power of God. It requires a living faith in the great fact expressed in these words, *God-is-with-me!* It involves a faith in the immanent presence of the living God.

But if metaphysical healing involves right relations with God it also involves right relations with men. In such a cult there is no room for the debauchee; there is no room for the man who has not discovered his own moral and spiritual nature. Such men should be moral leaders. Their ideal should be complete regeneration.

Particularly should their own ideals involve the largest and most perfect unselfishness, and this aside from the question of their relation to this or that so-

called moral reform. They should constitute a body of men and women who are joined together concentrating upon the widest and largest unselfishness.

If this concentration be genuine and thoroughgoing they will themselves become the most potent possible organization for moral reform. There is nothing from which the world suffers so much perhaps as a selfish purpose, and it were surely pitiful and most unfortunate if those whose lives are consecrated to the healing of men's bodily diseases should leave their souls shrunken and dwarfed with selfishness.

AFFIRMATION

I will live as in the presence of God.
I will forever seek the fellowship of God.
I will live an unselfish life.
My own happiness shall involve an unselfish interest in my fellow-men.

VII

HOW TO THINK HEALING THOUGHTS

When I suggest a theme like this I am speaking of my own personal need in an illness lasting through many months. Though the truth expressed in Scriptural language, "As a man thinketh in his heart, so is he," seems axiomatic, the expression of one's thought in the form of affirmation is not easy. Unhappily I had no teachers and no books to tell me how to think healing thoughts. Here is a statement which ought to be axiomatic, "I am that which I think I am." In other words, "Ideas control life." "Thought is power." "Ideas are thought." A well-known modern professor (Le Conte) puts it thus: "We build our ideals and they in turn build us." It is therefore my purpose at this point to furnish for others, by way of suggestion, what I lacked for myself, and which ultimately I had to secure by a more difficult method.

To begin with, a multitude of words are suggested, each one of them positive in character. The number, large as it is, is only suggestive and may be very much enlarged at will: Vitality, trust, success, naturalness, vigor, optimism, mirthfulness, perseverance, stability, kindness, good nature, cheerfulness, independence, frankness, desire, calmness, decision, determination, truth, love, faith, courage, possession, peace, health and strength. This list of *positive* seed words will perhaps be long enough.

But do not forget that each of these *positive* seed thoughts has its *negative.* Each one of these negatives is the exact opposite of its corresponding positive. *Do not forget* again that these positive thoughts carry blessing with them, and the negative have a tendency to harm the body when dwelt upon. In other words, *you cannot have abounding life and yet dwell upon the thought of sickness and death.* Here is a list of negative *seed words* or *seed thoughts:* Death, suspicion, failure, affectation, pessimism, melancholy, irresolution, fickleness, brutality, surliness, moroseness, submission, pretense, indifference, irritability, hesitancy, instability, error, hate, doubt, fear, poverty, strife, disease and weakness.

With this suggestive list you ought to have no difficulty in formulating thoughts in the form of affirmation that will heal with far more definiteness and certainty than can be found in healing medicines. *Do not doubt, do not fear.* Do not dig up your plant at the end of a night or a day to see whether it has germinated. You must simply *know* that it will germinate. You must have faith in the power of thought. God is not dead. He does not alter His law to defeat you. If you are defeated it will be because you have not fulfilled the law. The kingdom of heaven is within. Do not question for a moment that it will find outward expression if only you are faithful to the exacting demands of the kingdom of thought. Do not forget that desires when expressed in forceful affirmations are dynamic mind forces. *You can be healed.*

AFFIRMATION

I will practice affirmations daily, particularly morning and evening, before arising and on retiring.

VIII

THE SILENCE

WHAT IT MEANS AND HOW TO ENTER

The so-called silence, as used by those who practice metaphysical healing, rests not only in logic and common sense but also upon the teaching of the Scriptures. By a simple test one can easily convince oneself that mental and spiritual power may be stored by the simple device of shutting out the world and keeping quiet; while Jesus said, "When thou prayest, enter into thy chamber and shut the door." In other words, "Be quiet."

Yet to the beginner in the practice of metaphysical healing it may be wise to give a hint or two about going into the silence.

For at least fifteen minutes each day—better fifteen minutes in the morning and fifteen minutes in the evening—go into a quiet room alone, take an easy position and be still. It will be good if you accompany your quiet mood with closed eyes and deep regular breathing. Soon you will have a sense of deep peace with all the world, life's cares will slip away, life's worries be forgotten, and you will say, "God is in me and all around me." You will feel a new sense of power.

When you have this deep sense of peace and the conscious feeling that you are in immediate touch with

God, then ask God for what you desire. Do not ask with the feeling that you may or may not receive, nor with the feeling that somewhere, some time, if God gets time, He will hear you, but with the faith that God hears and answers now. Jesus promised: "Whatsoever ye shall ask in prayer, believing, ye shall receive." And again he said, "According to your faith, be it unto you."

Of course it is wise to fortify yourself for any emergency or for healing another or for self-healing by going into the silence. But if every man, woman and child in the world, quite independent of religious belief, could practice going into the silence for fifteen minutes a day, it would do much, not only to establish peace and poise but to destroy the habit of hurry and worry. Not only so but several nervous diseases would go quite out of fashion and the doctors could drop out of their vocabulary several familiar terms. Moreover, men's working power would be vastly increased and they would work without becoming tired, for they would work with serenity and without friction.

IX

HINTS ON HEALTH

Let it be clearly understood that this little volume is not written to exercise any hobbyhorse nor as the result of any momentary experiment. "Health by Bran" may be wise in individual cases, but it is not a universal panacea. "Health by Dope" is equally unreliable. Both mind and body must be recognized. Agencies for keeping the body in good condition are both physical and mental. What is said here under the heading, "Hints on Health," is said neither in the spirit of the physician nor metaphysician. These hints are based upon a little common sense, a good deal of observation, and some experience. Only those things which everybody ought to know and everybody may know will be spoken of. It is perfectly safe to say to every man who would be healed of disease that good nutrition is fundamental. *Nutrition* is as important to the man as good soil is to the maple tree or to the crop of potatoes or wheat or corn. Nutrition is the stuff that the body lives and grows on. The man's body is made up of some billions of cells; these cells will become weak and anemic and finally perish unless the body is supplied with proper nutrition.

The next keyword is *assimilation.* If nutrition is needed for the nourishment of the body, assimilation is needed to make nutrition effective. It is not enough that food shall pass through the body; it does not achieve its end unless it passes into the blood.

On the road to assimilation and nutrition another important keyword is *mastication.* He has a rocky road before him who forms the habit of throwing his food into his stomach. The habit should be early formed of liberal chewing, or, as our new dictionaries give us permission to say, Fletcherizing.

Yet one more keyword is *irrigation.* To make food ready for assimilation it should have a fairly liberal quantity of fluid mixed with it, and it will be a pretty good practice to let this fluid be taken in the form of water. It does not militate against what has been said about irrigation that it is difficult to find half a dozen doctors who entirely agree on how much fluid shall be taken in twenty-four hours. If you are going to guess at it, make the quantity about two quarts; and if you do not want to guess, take a leaf from the book of nature and drink when you are thirsty. The same leaf will also tell you to eat moderately when you are hungry.

There is probably no worse habit among average men than the habit of *gorging* or eating all the time a little more than can be properly digested and assimilated. The habit of men is analogous to the foolish mistake of throwing into the manger of a horse five bushels of oats at one time. Not only does such feeding not nourish; on the contrary it clogs up the system and makes all digestion and assimilation impossible. A good general rule as to quantity is to stop eating while you are still a little hungry. Many men literally eat themselves into an early grave. An automobile enthusiast calls this fouling the cylinders.

Let us now turn from the important subject of

assimilation to the no less important subject of *elimination.* There are other means of elimination, but there are four that are perfectly obvious: The *excretion* of waste matter from the *bowels,* the *kidneys,* the *lungs* and the *skin.* These, and a few others of less obvious importance, are the means by which the great creative intelligence has planned to eliminate the poisons from the body.

In the interest of health all these organs must be regularly performing their functions; otherwise, poisons are being stored somewhere, and, if stored, then always in dangerous quantities, for any quantity whatever is dangerous. Neither the skin nor the lungs nor the kidneys nor the bowels can be safely neglected; if they are neglected, then autointoxication will surely ensue, and disease must ultimately follow. This is one reason for the advice to look carefully to irrigation, or water drinking. It is hardly too much to say that if these four sources of elimination could always be kept active, the body of man would always be healthy.

There is therefore little wonder that the intelligent physician on being called for the first time in any case of sickness immediately addresses himself to these various sources of elimination, for he knows that in all reason the cause generally lies there and if he can remove the cause he will often remove the disease.

At the beginning of these Hints on Health it was stated that both mind and body must be recognized. What has been said thus far relates generally to the body, but thought and the use of thought are perhaps equally important, both as cause and as cure of disease,

and in many forms of disease far more important. Whoever will make an intelligent study of the subconscious mind and the sympathetic nervous system cannot fail to see that body and mind are intimately linked together and that mind has to do with the automatic functioning of the largest part of the bodily organs, and through the instrumentality of *suggestion* and *autosuggestion* such functioning is unconsciously influenced, and may be, when necessary, consciously directed.

Here stands justified the plea of all metaphysical healers for mental atmosphere in treating disease; in other words, their plea that all sick people be surrounded by the most cheerful conditions in the interest of rapid recovery. Not only so, but this relation between mind and body also justifies their declaration that it is vastly important in the interest of *keeping well,* that the whole community be pervaded with the atmosphere of cheerfulness and optimism. They properly insist that it isn't fair to anybody to *think* him from health into disease, and it is not fair to the sick man that he be thought into an early grave.

X

THE LAUGH CURE

Just because health is a matter of such tremendous importance, men have been seeking from time to time to introduce new forms of *cure*. It is not strange therefore that we have had the Water Cure, the Mud Bath Cure, the Sun Cure, the Mind Cure, the Blue Glass Cure, and so forth. With better reasons I would like to introduce yet one more cure, the Laugh Cure.

But before introducing it in this mature form let me ask you to notice the seed of the laugh. That is —*good cheer*. Most of us perhaps never stop to think what it is really worth. If the day is fine, if we are in good health, if all the currents of life move smoothly, strongly and serenely, if nothing comes to trouble, we are cheerful and perhaps glad that we are so, but think little of it. On the other hand, if we come in contact with a sullen, morose, disagreeable, uncheerful man, we are disturbed, perhaps disgusted and troubled by him, we hardly know why, and let it go at that. We do not really consider the value of good cheer enough to make ourselves feel responsible for searching for it, or fulfilling the conditions on which it is obtained, or even perhaps seriously studying the question at all.

A boy must be educated, we say, for the competitions of life. This is necessary. A boy must be trained in some profession or trade, otherwise he is

handicapped in the race of life. But what I would like to point out is that in the race of life, in life's competitions, here is one great quality, partly mental, partly moral, perhaps more important than the ordinary education and more important than the special training to fit one for a trade or a profession. It is this quality of cheer upon which to a large extent the whole course of life depends, but which often seems not to be taken at all into account in the education of the child. Not as a matter of stoicism under hard conditions, but as a matter of faith and philosophy under all conditions, every child should be taught to look on the sunny side of life. Notice the value of it in a few directions:

It is a condition of health. Even the prophet of old understood this when he said, "A merry heart doeth good like a medicine." But we in these days have seen so much of the real value of cheer that we would put it stronger than the prophet does. We would say that cheerfulness is better than any medicine. It is said that Dr. Marshall Hall used frequently to prescribe for his patients cheerfulness, telling them that it was better than anything they could get at the drug store. In fact, it has been amply demonstrated that a man's temper, whatever it be, sweet or sour, has an immediate reaction upon the acids of his body. A man's respiration is affected, his blood is affected, the operations of all the organs of the body are more or less affected by the condition of his mind. If you have ever been violently angry, even once in your life, you will probably remember that you did not get over it for twenty-four hours; long after the anger itself has passed away, and perhaps when you had become in-

tensely sorry that you had permitted yourself to lose control of your temper, the evil effects remained, leaving marks in your face, traces in your eyes, and a general damage to the health.

An eminent English medical journal bears this testimony: "This power of 'good spirit' is a matter of high moment to the sick and weakly. To the former it may mean the ability to survive; to the latter the possibility of outliving, or living in spite of, a disease. It is, therefore, of the greatest importance to cultivate the highest and most buoyant frame of mind which the conditions will admit. The same energy which takes the form of mental activity is vital to the work of the organism. Mental influences affect the system, and a joyous spirit not only relieves pain, but increases the momentum of life in the body."

But it is not merely a condition of bodily health. *It is also a condition and sign of moral health.* I have always said that I like a boy who whistles. Not so much because I think a boy's whistle is particularly musical, for there are other noises which, as such, would be quite as agreeable. Yet I never saw the time when a boy's whistle was not distinctly agreeable to me. The reason I say this is because a whistling boy is very apt to be a good boy. It is a sign of an inward condition. A boy does not whistle when he is either in mischief or contemplating mischief. He whistles as a rule when his thoughts are good, when he is looking on the right side and the bright side of things. I do not believe that I ever saw a criminal of any sort much given to laughter. As a rule he does not smile. He does not laugh. His face will generally

betray seriousness and anxiety. There is little peace of mind and therefore little cheerfulness of disposition.

This answer has been quoted from a noted writer to the question, "How shall we overcome temptation?" "Cheerfulness is the first thing, cheerfulness is the second, and cheerfulness is the third." The sins of life are as a rule committed, not by the cheerful, but by the peevish, the fretful, the sour, the morose in disposition; and when you have done something to sweeten and brighten the disposition of the sinner you have taken a long step in the direction of his reformation. Indeed it is not perhaps too much to say that cheerfulness is heart health. Blessed is the cheerful man, for he is on the road to the kingdom of heaven.

But besides this, *it has money value.* In the employment department of the Every-Day Church we used to see many people who stayed but a little while in a place; not so much because they were inefficient, incompetent, not because they were too old or too young, not because they needed experience, but simply because they lacked amiable dispositions. One must indeed have his bread cooked, his house swept, his garments mended, or his books kept, but who will condemn himself to very long association even for such noble ends as these with a cross-grained, ill-tempered man or woman! Our clerk, our secretary, our bookkeeper, our salesman, in addition to knowing his business, must also be a gentleman. Cheerfulness is one element in friend-making, and friend-making is valuable everywhere.

But I am particularly anxious to make application of my new cure to the physical health. There are a

great many things besides health that laughter will cure, but do not forget that a laugh will heal those who are sick and keep men from getting sick when they are well.

Some very proper mentor of fashion will remind us that laughing is rude. The most that can possibly be allowed is a sickly smile, which seldom or never should be allowed to bubble over into any audible sound.

With this I want to take sharp issue. I believe in laughing, not merely snickering and not merely in the sickly smile. I believe in an outright, downright laugh, one that bubbles up and bubbles out, one that overflows the confines of the mouth and the throat, as the hot water overflows the confines of a great geyser. If you do not know how to laugh let me advise you to learn now. If you have in your charge a boy or girl depending upon you for its education, then I exhort you in the name of good health to cultivate in your child a sense of humor. To suppress the humor of a child in the interest of good manners I regard as a serious crime against human nature. God will bless the man who laughs.

AFFIRMATION

I will train myself to laugh. I will make it ring out often, sweetly and gladly. I will teach my laugh to radiate widely my pleasure and my health.

XI

WHY DON'T YOU LAUGH?

Why don't you laugh, young man, when troubles come,
Instead of sitting 'round so sour and glum?
You cannot have all play,
And sunshine every day;
When troubles come, I say, why don't you laugh?

Why don't you laugh? 'Twill ever help to soothe
The aches and pains. No road in life is smooth;
There's many an unseen bump,
And many a hidden stump
O'er which you'll have to jump. Why don't you laugh?

Why don't you laugh? Don't let your spirits wilt;
Don't sit and cry because the milk you've spilt;
If you would mend it now,
Pray let me tell you how:
Just milk another cow! Why don't you laugh?

Why don't you laugh, and make us all laugh, too,
And keep us mortals all from getting blue?
A laugh will always win;
If you can't laugh, just grin!
Come on, let's all join in! Why don't you laugh?

AFFIRMATION

To-day I will be cheerful.

XII

FORGET IT
OR
THE NEVER-MIND PHILOSOPHY

One of the interesting things that I noticed during my four years in Japan was what many foreigners call the shikataga-nai philosophy. Shikataga-nai means "There is no help for it," or, to give it rather free rendering, "Let it pass," or, still freer rendering, "Never mind." There is no doubt that this apparently easy-going philosophy helps reduce the friction of common life immensely, and with regard to a thousand trivial things I am persuaded it is a very useful philosophy.

We cannot considerably change the circumstances and the accidents of life, but we can soften and reduce the friction caused by these accidents not a little. Whoever reduces friction is a benefactor, and at least the never-mind philosophy will help to do this. Some one has slighted you or neglected you, or you think he has. Forget it. Somebody has misunderstood you or misrepresented you. Never mind. It is not worth while to be bothered. Shikataga-nai. Just forget it. Somebody has summed up the whole matter in these familiar lines:

Let's start forgetting!
There are so many things to lay away
In graves—dead hates and fears, and doubts that flay,

And all these little faults scarce worth a groan—
There are so many black days we have known!
There is no use regretting!
Let's try forgetting.

Let's start forgetting!
A thought of envy is no pleasant guest.
And hatred nourished leaves no peace or rest;
A tear's no thing to treasure; and no strife
Becomes a corner stone to fuller life.
Away with grief and fretting
Let's start forgetting.

XIII

SOME HEALTH DENIALS

Denials as well as affirmations have some therapeutic value, though affirmations seem to be better than denials. But it must not be forgotten that an affirmation may take a negative form of statement. Here, then, are a few "will nots":

I will not gossip.

I will not seek employment as if I were making an apology. I will not do my work in a slipshod fashion.

I will not face the past.

I will not anticipate failure.

I will not talk about sickness and death.

I will not miss a chance to be kind.

I will not hate anybody.

I will not worry.

I will not be sarcastic.

I will not be angry.

I will not be jealous.

I will not think evil.

I will not be afraid.

How would it be to go over these denials each morning before starting the day? Thus you will specifically commit yourself to these negative affirmations.

They will do much for your health.

XIV

PROPER BREATHING AND AFFIRMATION

Unless it be the use of food and water, there is nothing more fundamental to good health than proper breathing. There is a critical moment at the birth of every child when life is problematical. There is another critical moment at the end of life when it is also problematical. It is all a question of oxygen. Can the baby and the old man secure oxygen enough quickly enough to sustain life?

It will therefore be seen how very important is the subject of proper breathing.

Let it not be thought a thing inconsistent with the purpose of this book that emphasis is placed on a subject like this. As has already been stated, physical as well as metaphysical forces must be considered, and the work of the wise and conscientious doctors deserves our highest esteem. In fact it is to be doubted that there is any class of professional men in the community doing more absolutely unselfish work than the doctors. Their chief fault is that many of them are slow to recognize the value of mind forces in the treatment of disease, although these forces are exceedingly important. Furthermore if we would frankly use these forces to their limit, often it would not be necessary to resort to the doubtful expedients of somewhat experimental drugs.

Returning from this digression, then, one of the

most obvious precautions to take in the interest of good health is to insist upon correct breathing. Ordinarily correct breathing will be described as deep breathing. To substitute deep breathing for the ordinary breathing of the average man would be an immense gain, but it is not scientifically nor practically correct. The ideal to be aimed at is really complete breathing, or breathing in every part of the lungs, the upper, lower and middle regions; and to achieve that result obviously requires some practice. Most men can survive for a time by rather spasmodic hit-or-miss breathing in one little corner of the lungs, but they cannot survive healthily. They will be open to all sorts of attacks upon the various organs of the body.

Failure to breathe correctly is analogous to the pollution of a city's water supply. We may liken man's blood supply to the water supply of a city. Unless the blood can be properly oxygenated almost any organ in the body will be open to the attack of disease germs, but with strong currents of healthy blood flowing through the veins men become relatively immune to every sort of attack. Besides this general danger involved in careless breathing, of course there is the ever-present hazard to the lungs. It is perhaps not too much to say that the race would become immune to tuberculosis if all men could be persuaded to practice complete breathing for two generations.

The fact that most men with consumption are narrow-chested is strongly suggestive of partial and inadequate breathing. Not only this, but we know from actual experience that breathing has a powerful effect

upon that common ailment which furnishes the medical profession with the largest part of its business—common colds.

It is only in reason to say that if upon the appearance of the symptoms of a cold, men would take more air and less food—in other words, if they would stop for an hour and breathe deeply, or, more correctly, breathe completely, and then fast for a day, the cold would disappear. Just try it, but do not imagine that this advice vitiates the point of emphasis, namely, that mind is immensely important in the treatment of diseases; in other words, that we may never properly neglect the reactions of the mind upon the body.

To aid the reader in forming the habit of breathing properly a few exercises are here given. To facilitate the use of these exercises the affirmations have been arranged in groups of three and in every case the affirmation should be linked up with the words, "I breathe." For example, say: "I breathe life. I breathe hope. I breathe peace," and so forth.

These exercises should be taken lying upon the back. Each group will be easily remembered and may be practiced at considerable length. The deep breath should be taken while the affirmation is being uttered, and divided according to convenience. "I breathe—peace." Thus say "I breathe" during inspiration, and then say "peace" during the expiration.

LIFE HEALTH STRENGTH	FAITH HOPE LOVE	DETERMINATION DECISION INDEPENDENCE
PEACE CALMNESS GOOD NATURE	OPTIMISM VIGOR SUCCESS	COURAGE TRUST STABILITY

It would be good if you could go through most, if not all of these exercises, accompanying the deep breathing with the affirmation as directed.

Charles Baudouin says: "There can be no question as to the physiological value of breathing exercises. Whatever promotes bodily well-being must obviously provide a solid foundation for mental vigor, and it will consequently favor autosuggestion. But why, among the numerous methods for developing the physique, should breathing exercises become specially associated with suggestion?

"The reasons, I think, are easy to discover. In the first place the sensation of well-being which always follows the drawing of a deep breath unquestionably favors the working of any ameliorative suggestion. The images of vigor and health which we desire to evoke find a mainstay in this feeling. Furthermore, by its regular rhythm (of which the exercises make us aware), breathing exerts a stimulus analogous to that exerted by every rhythm that has a lulling influence, a stimulus which immobilizes the attention. Finally, the relations between the faculty of attention and the

function of breathing are well known. These considerations suffice to explain the suggestive value of respiratory exercises."

Herbert Parkyn adds: "Remember to employ autosuggestion while you exercise, for you would not be taking the exercises unless you expected to accomplish something through them, and the mind is such an important factor in bringing about the results you desire, that you should direct your thoughts systematically and intelligently.

"For instance, if you are breathing to improve your general health, use autosuggestion like the following:

"The air is one of the life essentials. I am now breathing deeply and it feels so good to get this fresh air into my lungs. I know I shall feel better for it. . . . Every deep breath stimulates the heart's action and in this way assures better nutrition to every cell in the body."

XV

A STATE OF MIND

Somebody once said humorously in describing Boston, "Boston is not a place, it is a state of mind." Without any attempt at humor one may say that many things that happen to one in this world are simply states of mind. For example: A child having gone out in the afternoon is reported to have been run over and killed, only to come in as well as usual a few minutes later. The child's death may be called a state of mind; it is not a real fact. Many of our tired feelings are states of mind. Some of our poverty—and if poverty, then why not some of our wealth—is also a state of mind. Let us frankly admit when we *worry* and when we *fear,* there are no genuine facts behind the phenomenon; they are simply states of mind. The physician of a sick man was asked: "What ails your patient?" "Oh," said he, "it is nothing but a state of mind." The patient overhearing the remark said, "All right, then, I'll be cured by another state of mind." And he *was.*

XVI

POISE AND POWER

It is rather easy to see how poise is related to power, but not quite so easy to see how it is related also to health. The meaning of mental and spiritual poise can easily be illustrated from what we know of physical poise. To be well poised means to stand squarely on one's feet. To lack poise means to stand more or less out of balance.

You see at once how this is related to power. The man standing more or less out of balance or out of poise is never prepared to carry a heavy load. Out of poise, he is easily crushed to earth; whereas, standing with both feet squarely upon the earth, leaning neither backward or forward, neither to the right nor to the left, even a small man is a marvel of physical strength.

Another illustration of the relation between poise and power is often witnessed on the ball field. On account of being compelled to act rapidly and while still out of position a ball player is often unable to throw with accuracy or catch with certainty. The trouble is, he is out of poise.

Much bad work, both physical and mental, results from lack of poise. The man who lacks poise is easily surprised, and therefore easily defeated. No man who has lost his poise can strike a heavy blow, nor strike it with precision. Whether you be a woodchopper, a

prize fighter, a school-teacher, a merchant or a minister, the exigencies of your work call for accuracy and power; and therefore for poise. The difference between a putterer and a man of power is a question of poise. It is perfectly safe to say that it is impossible to find a man of real power without poise.

You never yet have seen a man who fluttered around from idea to idea, from task to task, from one friend to another friend, who was a man of real power. The man of power gives the impression of solidity because he *is* solid. Nothing surprises him, nothing disturbs him, nothing throws him off his balance. He is a man of *power* because he is a man of *poise*.

Now it seems as if all analogies must point to the fact that poise and health are also linked together; and as a matter of fact it is very difficult for a man to keep his health who loses his mental and moral poise. He is open to all the disturbing influences due to surprise; and a thousand things that ought not even to annoy or disturb such a man will throw him into a flutter of excitement and a fever of distress. Such a man will be open to all the nervous disturbances that sap the energy and destroy strength. His nerves will be worn to a frazzle because it is impossible for him ever to let go and be calm, because he has lost his poise.

No man can keep well who cannot start and stop with ease, and no woman can keep in health who goes into hysterics because the gown which she expected would be ready at a certain time is not, or because the day is rainy when she confidently expected sunshine. Such a woman cannot bear that her plans should be

changed, and so she makes herself and all others uncomfortable because her dress-maker could not perform the impossible, or because the Almighty saw fit to water the earth on her particular day.

Lack of poise is a seed which bears nothing but weeds of one sort or another. If you are convinced that your illness is due to lack of poise, take time enough for the practice of letting go to get hold of yourself thoroughly and control your moods and prepare yourself for the surprises of life.

XVII

AN APPEAL TO THE DEEPER MIND OF MAN

A PERSONAL EXPERIENCE

Late in 1889 I read an exposition of a psychological theory which has always been very interesting and of which, later, I had an experience which furnished a personal illustration of the truth of the conclusion drawn. This theory, roughly, was to the effect that there were different depths to a man's mind capable of responding to deeper and deeper appeals.

For example; it was a theory which seemed to recognize the truth of the old adage that a man has a first and second, and perhaps even a third wind. When the first wind is exhausted he may appeal to the second; when the second is exhausted, he may appeal to the third, and so on. This may be applied to almost any case of mental or physical exhaustion. The theory seems to imply that there is always at least one more reserve that may be called into action. Now to the personal experience:

I went with my family to Japan early in 1890. The great historic sentinel of Fuji Yama stood forward like a towering monarch even before we landed from the Bay of Yedo. After the first view of this wonderful sacred mountain, the pride and joy of all Japanese and all foreigners, there was never a moment when it lost its pearly magnificence. I was always longing for the

time to come when I could scale its sides and enjoy its beauty from its summit. This opportunity came on July 31, 1890, the very year of the great earthquake when the city of Gifu was shaken to pieces and untold damage was done in other parts of the Island Empire.

I went in company with Mr. Hoshino, one of my own students, and a couple of coolies who carried our food and blankets. We left the train at the little town of Gotemba, a village of perhaps a thousand people, some seven or eight miles from the foot of the mountain. From the village to the mountain's base we went on horseback the next morning, where we arrived about nine o'clock; thence we had to make our way to the top of the mountain entirely on foot. Although the base seemed fair at the start we found as a matter of fact that nearly the whole trip had to be made facing a violent wind and rainstorm which came diagonally across the mountain. Any one having any experience in mountain climbing can conjecture what this meant. We should have arrived at the top of the mountain before six o'clock in the evening, perhaps as early as five o'clock; as a matter of fact at nine o'clock in the evening we were scarcely more than three-quarters of the way to the top. Here we slept in a hut, or dugout, made for the purpose, while every member of our party was fearfully uncomfortable with what mountain climbers know as mountain sickness and extreme fatigue. The next day at noon and most of the afternoon I spent giving myself involuntary suggestion on the subject of how difficult it would be to get home that night, probably on foot.

We left the top of the mountain about one o'clock

and went down the lava-strewn side, almost perpendicular, sinking nearly knee deep in the broken lava at every step. We had a good deal of grit and more than usual strength, but before I finish the story you will see that every ounce of it was needed. You can perhaps imagine what sorry comfort it was when we arrived at the place where the horses were supposed to be, only to find that through some misunderstanding they had not been returned for us; and yet we must reach Gotemba or go to bed without food and sleep on the ground, but we were not dismayed by the prospect, for it involved at the worst a walk of not more than eight miles with food and bed and bath awaiting us at the end of the road.

Very easy to say, but after a day involving terrible exhaustion it was much easier to say than to do. Long before our arrival at Gotemba every cell in the body seemed literally exhausted and every nerve as if ripped open with a dull knife. Long before our arrival the patience of the whole party seemed exhausted. Every one was ready to complain at the slightest provocation, while on our arrival we were too completely exhausted to avail ourselves of the inevitable hot bath which would have been the best thing possible for all our tired muscles, but which through exhaustion we were impelled to forego.

Now what about the reserves? According to the theory I have alluded to above, we should have had ample reserves to call on to carry us through. At last the test of these reserves was destined to come in rather an extraordinary manner. Within half an hour after our return, and before we had had either bath or

supper, the fire bells of the village began to clang wildly. We looked out and soon discovered that a wild conflagration was let loose in this thatch-work village.

Ah, here was destined to be the test of our reserves! In our exhausted condition we plunged out of doors and ran with all speed to the scene of the fire and there joined with our Japanese friends in fighting fire, and did not return till it was extinguished. Without a moment's hesitation we called upon our reserve strength, and it responded successfully. We had been, before reaching the town, so completely exhausted as scarcely to be able to put one foot in front of the other, but after fighting a raging fire with a band of strangers the exhaustion was scarcely noticeable. Even when we returned to our hotel it seemed as if we could have gone on indefinitely, without appearing to be more exhausted than we had been when we returned down the mountain. A little later, after a hot bath, we seemed completely rested.

XVIII

WHY WORRY?

It is probably safe to say that the weaknesses and vices of human nature are as old as the virtues. Indeed, if we may believe the Eden story, the vices take historic precedence, which has always seemed a misfortune. It would have been pleasant if we could have had an earlier history of man's strength and hope and love, instead of having this conspicuous early account of a temptation and failure; but at all events the vices seem to reach back to a very early point in the history of the human race, and among these vices one too often overlooked is the vice of worry. Although Job may not have known it, it was no doubt worry which inspired words like these: "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me;" and it was this same vice against which Jesus directed his exhortation when he said, "Be not anxious about the morrow, let the morrow take thought for the things of itself."

It seems well, therefore, to bring worry for a little while under review, see how it is related to ourselves, study into the nature of the thing, and see whether there is any way of getting rid of it. Your attention will be directed to the subject in this order: 1. The thing. 2. What it involves. 3. Some of the causes. 4. The cure.

1. *What is the thing we call worry?* Probably

if we were to make a careful analysis we should see that the essence of it, the very substance of it, is fear; always intangible, illusive, half unconscious, and yet at bottom worry is made up of fear. But we shall not understand it by definitions. It is easier to understand it by its manifestations. The truth is, the world is full of worry. However unreasonable it may be, and however little cause there may be, people are apprehensive for the future. A woman says in midwinter, "Oh, dear, there comes on house-cleaning the first of May. I wish it were over." A farmer sees the apple blossoms; he admits that they give promise of a splendid yield of fruit, but he adds, "Just as like as not a frost will come and blight all the blossoms and the fruit will be a failure."

The language of worry is simply infinite in extent. What is it like? You have all heard it. Here is some of it: "Well, what a backward spring." "Now that I have my hay down, of course it will rain before I get it into the barn." "Now that Susie has the measles, of course it will go through the whole family." "Trouble never comes single-handed." "It never rains but it pours."

The children have come in the thousandth time unhurt, but in her vain imaginings the mother fancies them every time they are out of her sight as being suddenly brought in bleeding and mangled. Several hundred thousands of people go and come by railway unharmed, but in our anticipation of evil we see railway wreck and subsequent fire, we see hotels in flame and falling bridges. In spite of the fact that few of our predicted evils are ever realized some of us go

on year after year anticipating the evil hour and creating more anguish for ourselves in the anticipation, perhaps, than we should find in the realization. In this category of evils anticipated will be sickness, failure of crops, accident, disease, failure in business, poverty and death. With some form of this dread disease you are familiar yourself, for if you have not worried you have felt the jar and grate and saw-filing anguish of somebody else's worry.

At first sight one might be half-inclined to forgive him who worries about the future in anticipation of things unseen, but as if in final evidence of the insanity of the habit men are not content to worry about the future, they also worry about the past, and we have such exclamations as these: "Oh, if I had only done so and so, how differently things would have come out." "If I had only avoided this and that mistake." With bitterest anguish of spirit we try to call up the dead past, make it live over again in our imagination like a horrible nightmare to paralyze our invention and our affections.

I know how this is myself, for I have indulged in a little of this sort of thing in years gone by. When I first entered the ministry I preached every sermon several times. I preached it first in anticipation, was perfectly sure that it would not be worth preaching, went over and over the thing in thought, wondered about its effect, imagined uncomplimentary things that would be said about it; then finally, after having spent a week or so on this process, I preached the sermon in some thirty or forty minutes, then I went home and preached it over Sunday afternoon;

and Sunday night when I ought to have been sleeping I preached it over again; and I preached it over two or three times more on Monday and Tuesday, until finally I was forced to buckle down to the task of making a new one to preach several times again. I am perhaps as sure now as I was then that some of my sermons don't amount to much, but I have long since formed the habit of preaching them once and letting them go at that. Having learned that the Almighty never shuts a man up to one effort I have reached the conclusion that even though a sermon is not altogether satisfactory it is better to make a new one than to worry about the old one.

Mr. Marden puts it in a picture so familiar that no one can possibly fail to recognize it, if not as a part of his own experience, at least a part of his common observation. He says: "Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaint of something or other, which probably every one in the room, or car, or on the street corner knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal, stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of everyday living, even of the simplest, if one only keeps a sharp eye out on that side of things. Some people always seem to be hunting for deformities, discords and shadows,

instead of beauty, harmony and light. We are born to trouble as the sparks fly upward."

Charles Lamb has told the story of a chronic grumbler and fault-finder who was always complaining and worrying while playing whist because he had so few trumps in his hand. Some friends decided that they would, if possible, by a trick extort from him the confession that for once he had trumps enough, so on the sly they dealt to him the whole thirteen, and then said, "Well, Tom, have you got trumps enough this time?" True to his instinct, Tom answered, "Yes, I've trumps enough, but I haven't any other cards to play with."

Now, if it is entirely clear what this thing we call worry is, let us look for a moment and see

2. *What it involves.* A great many people who would regard it as wrong to get angry, and who of course regard it as a crime to steal, and very reprehensible to tell lies, would be very much inclined to excuse the man who worries, either with the reflection that he can't help it or that he generally worries in a good cause and therefore ought not to be blamed; but if we observe some of the results of worry, some of the things it involves, some of its dangers, I do not believe we shall wish to excuse it at all. The catalogue of inexcusable things ought to be so far enlarged as to include worry, just because of its baneful and far-reaching consequences.

First, then, observe that *it involves the destruction of happiness.* This proposition hardly needs an argument. It will be recognized as true by any one who has had even a little experience in life. When did

worry ever make a happy man? When did it ever fail to steal the joys of life? It covers the face with wrinkles, contracts the brow with frowns, drives out the light of the soul and produces a reign of darkness. Worry is the devil's instrument for the introduction of a foretaste of hell on earth. Happiness may not be the highest end and aim of life; I certainly do not believe it is, but I do believe the Almighty intended His children to be happy. If, therefore, there were no other reason to suppress and utterly uproot this habit of worry, this were enough —that it steals the joy of life. It makes the world unhappy. It would not indeed be so bad if the person who worries were alone affected by it, but the worrying man makes wife and children and employees, fellow-workers and neighbors and friends all unhappy. The chafe and smart of his fretfulness, the bane and bitterness of his worry, touch all with whom he comes in contact. Although he does not mean to be, he is therefore really an enemy of his race and a daily dispenser of the miseries of life.

Nor is this all. *It also destroys the health.* It has come to be a matter of commonest observation and almost an axiom that it is not work that kills. It is worry. The average man, no matter what his employment, could easily stand all the work he had to perform day in and day out, year in and year out, if he could perform it calmly, without agitation and without worry; but so few men have the mental poise and the spiritual assurance to be able to do this. They use up their vital energy, not in their legitimate work but in exaggerated fancy and fears about it,

and then by and by the physician says, "Oh, you are overworked." His diagnosis is wholly wrong. This man is not overworked, he is overworried. Let him stop the worry, and the work might go on indefinitely.

But not only does worry affect the health of man himself, but it affects health in other people. A light in the heart is better than physic, better than narcotics, better than all other medicine; while a frown upon the face, inspired by a frown within the heart, is the germ of disease in a man's own body and nurses it also in other people. One preacher puts it thus: "Worry is a disease; it sometimes becomes a crime. In some states the unsuccessful suicide is arrested on the charge of homicide. Some people ought to be incarcerated for disturbing the family peace, and for troubling the public welfare, on the charge of intolerable fretfulness and touchiness." But more than this—*worry at last involves practical insanity.* The man who worries never sees things exactly as they are. They are distorted, twisted, deformed to his vision. The worrying employer is incapable of dealing justly by his employees; the worrying housewife is incapable of looking sanely upon her household duties; the worrying school-teacher is incapable of dealing fairly by her pupils. Worrying impairs the judgment and destroys moral perspective. The worrying man is the unjust man, unjust to himself and unjust to his fellowmen. He is, in fact, for the time practically the insane man. How true are the words which Hepworth puts into the mouth of Hiram Golf: "But I venture the assertion that when a man thinks God made a mistake in creating flowers and painting

the sky blue instead of black, and then runs his life by that theory, he depresses the spiritual vitality in his vicinity." And the man who does this is not only more or less mad himself, but tends to produce insanity in his fellowmen. From these suggestions may be seen something of what worrying involves.

Now let us look for a moment at

3. *Some of the causes.* We shall better understand how to cure the habit of worrying when we understand what causes it. We are always jumping at cures for the various ills of life when we have no adequate conception of the cause or causes. It were often a simple matter to effect a cure if we were sufficiently acquainted with the cause. It is not different in this horrible malady of worry.

At the risk, then, of making a thing at once a cause and an effect, the statement is made in the first place that *one fruitful cause of worry is ill health.* There can be no doubt that the mind acts upon the body and the body reacts upon the mind. They are dwelling together here on earth and they are not, as a rule, altogether independent of each other. John Calvin's theology has been notoriously depressing and discouraging. It has been full of the fear element, but devoid of the hope element. It has seldom produced inspiration, but generally produced nightmare and despair. What was the cause? Doubtless one cause at least was that John Calvin was a thin, emaciated theologian, who ate but one meal a day. We do not want any man with a disordered stomach to make our theology. The world's ills are not to be cured by dyspeptic doctors and theologians. The world's theology ought

to be made by full-blooded men who are able to eat three meals a day and sleep ten hours out of the twenty-four. The first thing, therefore, to do for a man who finds himself involved in the distressing habit of worry should be to correct a disordered stomach and get back to normal healthy sleeping.

Another cause of worry is *the habit of hurrying.* A modern writer states the case none too strongly when he says: "How quickly we Americans exhaust life! With what panting haste we pursue everything! Every man you meet seems to be late for an appointment. Hurry is stamped in the wrinkles of the American face. We are men of action; we die without it; nay, we go faster and faster as the years go by, speed our machinery to the utmost, stretch the silver cord of life until it snaps. We have not even leisure to die a natural death; we go at high pressure until the boiler bursts. We have actually changed the type of our diseases to suit our changed constitutions. Instead of the lingering maladies of our fathers, we drop down and die of heart disease or apoplexy. Even death has adopted our terrible gait."

Let a man start out at breakneck speed in the morning, pushing and driving and hurrying as if it were a matter of life or death to accomplish a given task before noon, and he will generally end by working himself into a fever of anxiety and harassing care before night; and the man who, under any pretext whatsoever, whether for the sake of wealth or learning or pleasure, has pursued this mad, rushing, whirling method of life for fifteen or twenty years, will find himself thoroughly disqualified for the normal enjoy-

ment of life thenceforward to the end of his days.

Another cause of worry is practical atheism. Men believe in God in their theories, but they do not believe in God in their hearts. Theoretically they are Christians, practically they are atheists. They have never learned even the A B C of the lesson of Jesus when he said: "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" As if there were no God in the world, as if no promises had ever been made, they have taken everything out of the Almighty's hands into their own hands, made their own plans, and then are in daily fear lest they shall come to grief.

When a man goes to Europe he buys a letter of credit, with the assurance that, at certain points, like London, Paris, Liverpool, Glasgow and Belfast, he can, upon presentation of the drafts he carries in his pocket, draw the money needed for the journey. Although these letters of credit are simply slips of paper which might be stolen in a night or carried away by a gust of wind, the traveler does not for a moment doubt that they will carry him any whither in Europe.

Why not treat God and His promises with at least as much confidence and respect as would be granted to the paper drafts of a banking house? The Almighty has been issuing letters of credit worth a thousand times more than any financial institution, and from the foundation of the world to the present time not one of them has ever gone to protest.

And yet men go through the world quaking with fear, morbid with apprehension, questioning the good-

ness of God, doubtful of His providence, dark and grim with anxiety, in apparent fear that God will not be as good as His word. Is there any milder term for this than practical atheism?

4. *But, now, what is the cure?* The whole thing might be struck off with a word simply by saying, "Remove the cause and the cure will take care of itself," but the subject is so important that it should not be disposed of in this summary way. Most of us need suggestion and illustration; we need to be told ways of doing even simple things. A hint as to method is often at least the germ of inspiration. Aside, then, from the general suggestion, which no one ought to need to have made, there are things which ought to be of great practical usefulness:

Cultivate the habit of smiling in the face of adversity. Learn to smile; learn to laugh. Do not allow events to be colored by your fears, but by your hopes. There is an earnest first baseman on one of the major-league teams who displays a bit of philosophy that would do his audience good all their lives if they would only take pains to heed it, and it is expressed in these simple words, "Never mind." The pitcher gives a base on balls. No sooner is the mistake made than the cry comes, "Never mind, Charlie, we'll get him on a double play." The third baseman makes a wild throw to first. Even while the latter is reaching for the wild ball he calls out, "Never mind, Jimmy." The catcher has a passed ball and lets in a run. The same genial, cheery tone rings out, "Never mind, Martin, we'll catch him next time."

No one can doubt that there is a world of strength

in these cheery "Never minds." Mistakes are happening every day. The servant drops a tray full of dishes, the bread is spoiled, men have failed to keep their appointment—a thousand things are happening all the time, and a hundred opportunities are happening every day in which to put into practice our never-mind philosophy.

Don't hurry too much. This does not mean that a man is never to work fast. A train is not necessarily hurrying when it is going forty miles an hour if its limit is eighty miles an hour. There is a difference between hurrying while working and working rapidly. You instantly recognize it in the air of a man. One is feverish, fitful, fretful, unrestful. He seems to be working up to the limit of his powers; he has no reserve strength. You know perfectly well that he is not only doing all that he can do for the present, but he is borrowing from the future. Such a man is absolutely sure to worry. To avoid worry there must be a little calm, a spirit of restfulness in a man's soul. If you want to stop worrying, also stop hurrying.

Believe in God Almighty. Believe that this world belongs to God, that you belong to Him; that, come what will, He will take care of you. You need not distrust Him. A friend of mine says that she derives great comfort from this simple little speech which she makes to herself, "God is here; I will trust Him." And it is a good speech for any one to make to himself. "My plans have failed. Never mind. God is here; I will trust Him." "My fortune is lost. Never mind, God is here; I will trust Him."

Yes, God is here. He is mine and I am His. This

is God's world. I am God's child. "Though He slay me yet will I trust Him." "Fear hath torment." Trust hath everlasting peace.

AFFIRMATION

I will be calm.
I will trust in God.
I will await God's plans without hurry.
Thus will come everlasting peace.

XIX

A SATISFACTORY GOD

AFFIRMATION

I will seek for that message of truth which is filled with the vitality, beauty and strength which are born of my faith in Omnipotence.

I have often been puzzled and sometimes dismayed at what seemed to me a lack of spiritual power in the modern church. That lack is not in any one church, whether Protestant or Catholic, and it seems to me to be more due to the lack of a wholly adequate God than to any other one cause. I have been the more puzzled because, when I have read the early history of certain intervening periods between the early church and our own time I have been greatly impressed by the signs of apparent reality and vitality in the preachers of the time. But if I am to be perfectly frank I am bound to say that the preaching of our day seems largely a spent force, save as its results may still be traced in self-perpetuating institutions and organizations. Of course I do not mean that there are in the world no vital preachers to-day. Much less do I mean that there are no able and interesting preachers; but what I do mean is that the church as a whole is not gripped nor swayed nor thrilled by any great dominating, overmastering message. In

other words, preachers of all churches seem to have lost their message.

AFFIRMATION

I cling to my faith in a God who can meet and solve all the problems of the human soul.

Let us then face the question, What is most vital in a universal message for a troubled world? Do not overlook the form of my question. I am not greatly interested in what would satisfy a metaphysical devotee. I have no aptitude for, nor interest in metaphysical hair-splitting, and if I speak my full mind I must say that I think such studies in the name of religion are wholly mischievous! They get us nowhere and ultimately satisfy neither the heart nor the intellect. My purpose is to give a few broad outlines of what will satisfy both the intellect and the heart in my picture of God. Whatever else it may include or exclude it must at least include these:

1. A God who knows.
2. A God who can.
3. A God who cares.
4. A God who is available to all His children all the time.

AFFIRMATION

I have faith in an adequate God to meet all my weaknesses and solve all my problems.

Since every Christian church must have a God, some part of this outline will be included, therefore, in any

statement of faith by any branch of the Christian church. Some churches include only a quarter of this statement; some a half, and very few include one hundred per centum. I cannot even imagine a church dying that should speak the whole message. I cannot conceive a preacher with such a message who must not inevitably become a prophet and keep his power of prophecy as long as the message remains pure. Whatever may be said for any man's metaphysical distinctions, every man needs a God who knows. In other words, a God of Omniscient wisdom. Every man needs a God who can, or a God of infinite power. Every man needs a God who cares, or a God of infinite love. Every man needs a God who is available to all His children all the time; in other words, an immanent, ever-present God, ready to help in immediate problems.

AFFIRMATION

I do not believe in a partial God.
I need a God of all wisdom, all power, all love, and who is with me all the time.

Through love either of metaphysical distinctions or of tradition, this picture of what seems to me a satisfactory God is seldom found complete. Sometimes a man will have three-quarters of a satisfactory God; perhaps a God who knows, a God who can and a God who cares. Perhaps, again, his God is seldom much more than a God who knows, and it rarely includes all these elements of an adequate and satisfactory God.

AFFIRMATION

My God knows my life and ministers to all my needs.

Most Christians would agree upon the first statement, namely, a God who *knows*. And yet if we can go no farther than this statement, then we have proclaimed only a gospel of despair. God's omniscience may be a terror and drive men to madness, or it may be a comfort, drawing them like children to a father's arms. Job's exclamation, "His eyes are upon the ways of man, and he seeth all his goings," may be either a nightmare haunting the imaginations of men, who in all the universe can find no little corner or cave where they can escape the fiery eyes of an infinite detective, or it may be a city of refuge to which they may run for protection in all the misunderstandings of life. Do you not see, therefore, that it is not enough to have merely a God who knows? When the Psalmist said, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? . . . He that teacheth man knowledge, shall not he know?" he was reasoning like a philosopher or a mathematician. Standing alone, his words glitter like steel and penetrate the soul like a blade.

In other words, the omniscience of God may be a hell or a heaven. For example, the old omniscience of Calvinism was a hell. It was the province and the glory of the later Protestantism to transform it into a Paradise. It threw athwart the gloomy pathway of a troubled world the light of omniscience touched with love, declaring with Job, "He knoweth the way

that I take; when he hath tried me, I shall come forth as gold," and with the Psalmist, "When my spirit is overwhelmed within me, then thou knowest my path," and "He knoweth our frame, he remembereth that we are dust." This modern spirit of the Gospel spoke to men in the anguish of their own follies in the language of the Apostle John, "If our heart condemn us, God is greater than our heart, and knoweth all things."

AFFIRMATION

God knows my present need.

This is the omniscience of a really modern and progressive Gospel, but mark this, that it is not enough that it shall address itself merely to the soul of a far-off destiny. On that issue it spoke and still speaks like a prophet, gloriously and victoriously. But, splendid as that message is, who shall say that it is our message unless we have the genius to carry it into regions where the issue is still a live one, and on the other hand to make application of it to all the varied and manifold needs of our common life? What I fear is that we are doing the former very aimlessly and doing the latter scarcely at all.

We are looking upon the whole subject of God in a purely theoretical and doctrinal way. We are not trying to find a God to be used in controversy with an obsolete theology, but in daily communication with remorse-burdened, sorrow-stricken, blinded, doubting, troubled human souls. The world needs a God who knows—not merely for the sake of a far-off destiny,

but for the sake of throwing some light into the *doubt of to-day,* the sorrows of to-morrow, and the darkness of every day. It is good for every man to feel that when he sets out upon the journey of life, whose moral ways are uncharted, he is not alone, but walks beside One who knows not only the road but his own weakness and timidity, and will be his daily guide over all the rugged paths and dangerous roads. Who can doubt that one with this old message and the genius and faith to apply it face to face and man to man would be hailed everywhere as a prophet!

AFFIRMATION

My God is a victorious God.

In the second place, the world needs a God who can. In other words, it needs a cure for every form of sin and for all the sin of the world. The world has little use for a God who is defeated or may be defeated. The world needs faith in a victorious Gospel. One cannot help feeling sorry for the God of some people. He is a kind-hearted, benevolent God, who means well, but His world is too big for Him! It has gotten away from Him and is going to ruin at breakneck speed! When I contemplate such a God, I can only think of a picture I once saw representing a long reach of railroad track, with a wild engine speeding away in the distance, while the frightened engineer, bare-headed and with hair standing on end, was leaning far out of the cab, calling wildly to the amazed footmen by the way to stop the engine! So

we sometimes have a picture of the great infinite God having set in motion a mighty system of moral machinery, involving the hopes and the lives of untold multitudes of souls, and permitting it to pass so entirely from His control that He can only stand dismayed and see it work on to certain ruin. Surely here, if ever, one is justified in using the phrase, "Poor God!" He is good, He is kind, He has a benevolent purpose, He meant well, He conceived grandly, He built in a large way, but His world is too big! He cannot control it! "Poor God!"

AFFIRMATION

In God's economy all evil must have an end.
God shall be all in all.
I will cling to my faith in a victorious God.

How fine the sentiment of Chauncey Hare Townshend when he said:

"Give evil but an end—and all is clear!
Make it eternal—all things are obscured!
And all that we have thought, felt, wept, endured,
Worthless. We feel that ev'n if our own tear
Were wiped away forever, no true cheer
Could to our yearning bosoms be secured
While we believed that sorrow clung uncured
To any being we on earth held dear.
Oh, much doth life the sweet solution want
Of all made blest in far futurity!
Heaven needs it too. Our bosoms yearn and pant

Rather indeed our God to justify
Than our own selves. Oh, why then drop the key
That tunes discordant worlds to harmony?"

AFFIRMATION

I am not working alone.
God is with me.
He is a God who can.

We must not, we cannot drop the key. We must hold fast to faith in a God who can cure every form of sin and all the sin of the world; in other words, a God who *can*. The race is fighting a hard battle, but it is not a losing battle. Every man must toil, often even with bitterness and anguish. He must toil on, often though it be through tribulation, through temporary disappointment and defeat, but we must believe that he is toiling on to final victory. That was the meaning of the life of Christ. Jesus himself leads the way. The strength of the Almighty arm is pledged to final success. Man is not working alone. God is with him! This is God's world! And He is not a poor, puny God, with ambition outrunning His power. He is a God who can! Here is wealth of divine influence. Here is a God with almighty purpose and energy! Here is not final defeat nor possible defeat! Here is final conquest!

AFFIRMATION

My faith in God shall be a real moral power in my own life.

Believing in God, I shall be a real moral prophet.
I shall speak the message of a prophet.

But now let us observe that it is not merely to the issue of a far-off destiny that this doctrine of a God who *can* is to be traced. To be sure, even with that limitation, it is a glorious message. It is a magnificent vindication of the government of God, but it is not enough. We are not interested merely in vindicating the government of God, we are not interested merely in showing that we have the picture of a God who will vindicate His own government. The real question is, "Do we believe in a God faith in whom will make a race of prophets, a race of men and women with a great moral purpose?" Have we a faith that will strengthen our arms for the great moral reforms of the world? We may say all sorts of things about God as mere platitudes: for example, "One with God is a majority," but who among us has shown by our actions that we believe it?

Some of us may have declared our faith in a cure for every form of sin and all the sin of the world, but the real question is, "Has it developed prophets to the poor despairing heathen of our city slums?" It contains elements of a splendid message. But have we spoken it, are we now speaking it, to the drunkard, with our arms around him? Have we spoken it to the man who has fallen a hundred times, with an assurance that would help him to stagger to his feet and try again? In short, is it our message to-day to the people *of* this world *in* this world. Or have we taken the magnificent prophecy of a victorious God

and allowed it to degenerate into a paralyzing platitude which has no meaning to the man in whose heart still burn the fires of hell? What we are really looking for is a God for all men and all the man all the time.

AFFIRMATION

God is with me and He is my Father.
I am never alone.
God never forgets His children.

Once more, modern, progressive theology has found in the Gospels a Father for everybody. In all the world it found not a single orphan. The sorrowing are everywhere. The thoughtless, the depraved, the debauched, the ignorant, the wretched, the sinful—are everywhere. But nowhere is there an orphan. Whether in the jungles of Africa, the plains of Syria, the crowded cities of China, or amid the civilizations of Europe and America, the great Infinite Father Spirit broods over the spirits of men. Men may forget the Father, but *He* does not forget them. Into whatever desert, across whatever rugged mountain, into whatever valley of sin, whatever slough of despond, whatever depth of despair, He follows them, wraps them about as with the garment of His love, and whispers into their timid ears the sweet assurance, "Lo, I am with you alway, even unto the end of the world."

AFFIRMATION

In all my troubles I can safely trust the love of God.
He will not forget me nor fail me.

Even in my sins, He remembers me and knows my needs.

There came to my study at the Every-Day Church one day an old lady with white hair, starved features and tottering steps, leaning heavily upon a cane. There was a scared, timid look in her careworn face as she sank heavily into a chair and told me her pathetic story. It was very simple. An utterly debauched and worthless son, who after thirty years had brought nothing but sorrow to the heart of his mother, had been arrested for an assault from which his victim had died. He was lying in jail awaiting trial. The bruised heart of the old mother yearned for her boy, for he was still a boy to her, and she begged me to loan her ten cents with which to ride to and from the jail.

In a moment of indignation at what seemed to me outraged affection, I asked, "Why do you not leave him alone? He does not care for you."

Her eyes filled afresh with tears, and her head sank lower, as she answered with infinite tenderness, "No, I know he does not care for me, but I care for him, and he cannot have a mother long." Then, if I could, I would have given her a trip across the continent to see her boy.

AFFIRMATION

God's love is like the love of the tenderest mother.

Ah, what would the world do if it were not for mothers like this? With such a vision before us how gladly we join in the familiar lines:

"All true prophets of the ages
Are from mother-love impearled;
For the hand that rocks the cradle
Is the hand that rules the world."

AFFIRMATION

As God is a Father to all men, I will be a brother to all.

I will never allow an opportunity to pass to show my brotherhood.

What, indeed, would the world do if it were not for mothers like this? But there is a God like this. There is One who will be a Father when all the mothers are dead. There is a Father for all the desolate and the outcast. As God daily illustrates the Divine Fatherhood, He means that we should illustrate the brotherhood of the human race. It is not enough that we should be well and happy; God means that we should assist our brother man also to be well and happy.

AFFIRMATION

I will hear God's message gladly.
It is a message of love from a heart of love.
It is a message of love to a heart that loves.

Our faith to-day should be a faith in the same God that was typified in the sweet story of old where the father went out to meet the recreant but returning son. Ah, here was the sweet message of our fathers

in their protest against Calvinism. Little wonder that they were a race of prophets, for they had a prophet's message. Little wonder that, like the prophets of old, the common people heard them gladly. They had a message for common people. Much of this old theology may indeed be dead, but are God's children dead that they no longer need His healing power in sickness, His guiding hand by day and His consoling voice by night? Is it necessary to orphan men on earth that they may be restored to their own in heaven? What we need to-day is a prophet's leadership which we may obtain by seizing a prophet's faith and adapting it to the needs of a troubled world. It will not do for us to stop with three-quarters of an adequate message. We must fearlessly preach the gospel found in our fourth proposition:

We need a God who is available to all His children all the time.

AFFIRMATION

I need a God who will help me in the problems of this hour.

It is not enough to have the certain help of God in some far-off future.

We need the strength of faith in God here and now.

The leaders of the past fought a glorious fight in their proclamation of the Gospel of a God who knows. a God who can and a God who cares; in other words, of an *ultimately victorious God.* But as a practical power, a living, vital Gospel for a troubled world,

it is not enough. We are vastly more concerned with what is possible to-day and to-morrow than what is possible in some far-off eternity. I dare to say that the remorse-burdened drunkard struggling with the demon of his own thirst is vastly more concerned with the question whether there is any available power in the universe for his immediate deliverance than he is with the question of what God is likely to do with him when his body has been buried in a drunkard's grave. No doubt the sick man is glad to know that he will not be eternally damned, but he will hail as a prophet the man who assures him that there is some available healing power for him now.

The poor and weak and oppressed want, not a God who *did* speak or *shall* speak, but a God who *does* speak. The poor, despairing, failing, sinning, suffering human beings of this troubled world need, not so much a God who *will* care for them in some paradise beyond the skies, as they need a Father who does care for them now in this vale of tears. What the world needs is not the dream of a far-off hope, but a living faith like that of him who said, "The Lord is my shepherd:" "Surely goodness and mercy shall follow me *all the days* of my life." "The Lord is my refuge and strength, a very *present* help in time of trouble." "I cried out in my distress and the Lord heard me."

AFFIRMATION

God is here, ready to help now.
I will not speak to God with an eternal "If."
I know God can help me.

Have we any such faith as this? Some of us have, while so far as I can see many of us have not, and wanting faith we lack the message. The heart-hungry are still with us, but lacking bread we give them a stone. We answer men with an eternal "If." He can heal your diseases *if* they are not organic. He can cure your sin *if* it is not mortal. He can quench the burning fires of hell that are burning in your blood *if* they have not been burning too long. Is it any wonder that men have turned away from a God who has lost touch with His world and seek refuge in quack medicines and social nostrums? Is it any wonder that they have turned their backs upon churches that cannot relight the fires of their own primitive faith?

What is the trouble with men? Is it not that they have been bluffed by the pretensions of modern science and allowed themselves to be shunted from the highway of Christian faith onto some side track of alleged Christian endeavor that runs no-whither and has behind it no propulsive power?

AFFIRMATION

I will work with Jesus to establish a kingdom of God on earth.

Yes, that is what they have done by way of illustration, but their fundamental mistake is that they have missed the heart of the Gospel by misconceiving the aim of Jesus, namely—to establish the kingdom of God on earth; and misconceiving that, they have,

instead of following the natural corollaries of their faith, made the same mistake that was made by their ancient Calvinistic foe. For they had their eyes upon the heavens where they do not need God, and lost sight of the earth where they do need Him; but unlike their ancient foe, they have entertained the hospitable dream of a far-off paradise for all, while the fires of an earthly hell have roared around their troubled feet.

AFFIRMATION

Only faith will make the heart glad.

Is there any way out? Is there any hope for a vital church? I answer, yes, if we can win back the message of a satisfactory God. Yes, if we can relight the fires of our own legitimate faith. But it will not avail to begin with a sneer at the philosophical vagaries of a church that has found an available God and is preaching the message which Jesus preached by the shores of Galilee. No sneer ever made a heart glad; no criticism ever took the place of faith in making a sick man well or a sinful man whole.

AFFIRMATION

In every corner of the earth men need a good God.

In every corner of the earth men fail in business; in every village and hamlet men are sick; in every household men are sorrowing; on every highway men are feeling the sting of embittered old age; in every

jail men are overwhelmed by the burden of remorse and the consciousness of moral failure; in every workshop men are toiling under a sense of injustice; on every street men are fighting the demons of passion and appetite. What do they all need? I answer, they need hope. Not the temperamental hope born of cheerful ancestors, but they need a great, wide, deep, enduring hope born of the consciousness of an available God. Oh, where is the prophet to tell them that in God's economy no failure is ever final, that this is God's world, always was, is now, and always will be? God's world with the owner at home! Browning's gospel corrected to fit the faith of Jesus! Not

"God's in His heaven,
All's right with the world,"

But

"God's in His earth,
All's right with the world."

Whittier's gospel applied to human need!

"Before me even as behind,
God is and all is well!"

AFFIRMATION

I will have a living faith in a God who is wise enough and strong enough for every emergency.

I will have faith in a God with love as tender as a mother's love.

I will trust in a God who is available to all His children all the time.

An adequate message must be born out of living faith in a God who *knows,* a God who *can,* a God who *cares,* and a *God who is available to all His children all the time.*

"Why should I wait for evening star,—
Why should I wait to cross the bar,
And death's dissolving hand to trace
The outlines of my Pilot's face?

"Must my frail barque be driven and tossed
By winds and waves,—be wrecked and lost
Upon life's strange and storm-swept sea
Because my Pilot's far from me?

"No, not alone my way I trace,
Each wave gives back my Pilot's face;
To every sin and fear and ill,
To every storm He says, 'Be still.'

"I need no longer vex my soul
With longings for that distant goal:
My Pilot sitteth at the prow,
And heaven's within, and here, and now."

XX

AFFIRMATION AND CONCENTRATION

To affirm means, literally, to declare to be true, and to concentrate means to bring all the rays of one's thought to a focus of intensity; thus, concentration brings all the scattered forces of the mind to a common center of attention.

Affirmation is but a form of prayer. It is prayer without formal petition. The musician makes what he calls songs without words; so, affirmation is prayer without supplication, but it is prayer none the less. It is, or should be, when joined with concentration, the most earnest form of prayer. But you will notice that concentration may have either a constructive or a destructive effect. For example: A man may concentrate on his weaknesses, his worries, his diseases, his cares, his sorrows, his losses; but if he concentrates on his fears and hatreds and worries, he destroys the harmony of the mind and body and renders his whole organism unhappy and inefficient, and so destroys all prospect of peace and success and prosperity. Now, just because such negative concentration is common, we need affirmation of a positive character to counteract the negative influences that are going on within us and around us all the time. Thus it will be seen that one who makes a larger affirmation in a positive way and concentrates upon it, sets in operation machinery which will cure the ills

of life; hence this book of affirmations. Your affirmation becomes a prayer to the divine intelligence within you, and when you concentrate upon that affirmation it becomes a positive strength in favor of the object of your desires.

The affirmations in this book may be called simply sample affirmations designed to help realization, and not one in all the list provided may be the one to appeal to you. In any event, it is better to make your own affirmation as you feel profoundly the need.

Let us suppose that you wake up some morning with terrible congestion in your throat. The evening of that same day you are under engagement to sing; it seems absolutely impossible for you. You are face to face with the problem, "Where shall I find relief?" Probably not one of my samples of how to affirm and how to concentrate will seem to appeal to you. Yet you must have help. What will you do? You may say, "I am Health. God's invigorating spirit is with me. It is working in all the nerves and cells of my vocal organs." Here is an intense affirmation of prayer. You forget the form of words. Your mind leaps all connecting particles and holds on to the concentrated idea and you find yourself saying: "Health. Vitality. Vocal Organs. God." Here is an intense concentration which may be a thousand times better for *you* than anything that I have furnished. On the other hand, under other circumstances, some one of these sample affirmations may be just the thing you need and may be extremely useful.

Some one may ask, "How many times shall one repeat an affirmation?" I answer, *Repeat it until you*

get what you desire. It may be once, it may be a thousand times. The point in your goal is realization. You must hold to that and make repetition of your affirmation until realization comes, and do not be discouraged, if you are sure you are right. Keep on affirming, a thousand times if necessary, until you get what you desire. Finally, I cannot urge too strongly that you shall not be discouraged if a miracle is not wrought upon you in a moment of time. "God moves in a mysterious way His wonders to perform." All I can say is you must not lose your grip of faith in the divine intelligence within you. He will surely manifest if you do not become "weary in well-doing."

Let me give you a chapter from my own experience. I made this affirmation—"I am Vitality." It was not easy to see how, with an apparently impotent leg and an impotent arm, I could be "Vitality," but day after day I kept making this affirmation until Vitality became reality, and I began to feel and then to acquire power, and so came at last the realization which I had been affirming.

But do not deceive yourself by turning your mouth into an automatic machine repeating words that remind one of the manner in which some formal church men repeat the Lord's Prayer, so rapidly and with so little thought that it reminds one of an electric hammer that makes one indistinguishable blur of sound. Such affirmation is worse than none, because it not only does not get the patient anywhere, but it makes a mockery of his own faith.

Some modification of this statement is due, however. Where you are using a phrase like this: *"It is passing*

off," for the relief of some sharp pain like headache, or toothache, or indigestion, your affirmation should be made so rapidly as to absorb the attention completely and so inhibit any counter-suggestion; but in general it may be laid down as a rule that affirmation should be spoken in a slow, dignified, earnest manner; or as some one puts it, should be spoken "piously." The task before you is to convince yourself that you are profoundly in earnest.

XXI

HOW I USED AFFIRMATION FOR SELF-HEALING

Since this little book is intended to be used for self-healing it seems proper and right that I should give a little detail of the use of affirmations in the case of my own illness. To start with, it should be remembered the method of my healing was no haphazard affair. I believe it to have been, though I may not be able to describe or define all the elements, yet I believe it to have been according to very definite law. I ought, therefore, to be able to give some account of it. This is the way I define the law: *"Desires when expressed in forceful affirmations are dynamic mind forces."*

It should be observed, then, that the use of the affirmations in this book is but a translation of the law into words, thence into action. The psychologist would probably call this method suggestion, or more accurately autosuggestion; but no matter what he would call it, and no matter how anybody else may differ about definition, the main thing is that it works. It has healed, does heal, and will heal if properly practiced. I set up no claim that my way was the best way to use the law, but it was *a* way and it seemed to serve my condition.

But how did I use affirmations? At first they were rather haphazard and much too long for convenience.

But they were helpful from the beginning. Let me give you the first one which I remember entire:

Creative life is flowing into me and through me.
Creative life will renew all my jaded faculties.
Creative life will renew the energy of my depleted nerves.
Creative life will restore me to perfect health.

I used this for many weeks and repeated it pretty regularly every morning before rising and every evening on going to bed. Finally, however, my interest in it flagged, but I was steadily improving, and I made another statement, as follows:

The divine life is now flowing through my entire nervous system.
I fix my mind upon this inflowing life-force until I feel that every cell in my body is charged with its vitalizing energy.

I was just as faithful in the use of this affirmation, but ultimately I found both these statements too long for convenience and decided to shorten them. I did this in many ways. I would say, for example: *"The divine life is now flowing through my entire nervous system,"* and stop there. *"The divine life is now flowing through my entire nervous system." "Every cell in my body is charged with the vitalizing energy of the Eternal Spirit."* All this time I was steadily improving, but I was more and more impressed with the idea that I needed something very short and very easy to remember, and these words occurred to me:

I am the Son of God.
God is my strength.
God is with me.

In the reading of "Suggestion and Autosuggestion," by Charles Baudouin, I found this simple affirmation: *"Day by day in all respects I get better and better."* This seemed to me so simple and so directly to the point that I seized it with all the avidity of a hungry child eating its morning meal. I repeated it morning, noon, and night. I repeated it at all hours. I lived upon the affirmation. *"Day by day in all respects I get better and better."* You may call it stuff and nonsense if you like, but no matter what you call it, the interesting thing to me is that I was daily getting help. Still other affirmations that I used a great deal were *"I am Vitality!"* and the single word *"Life!"*

But valuable as I believed, and still believe, the simple brief affirmation to be, I had one that I called my litany. It was not difficult to remember and would tend to build up in my consciousness a feeling of well-being and good order. It ran as follows:

I think life;
I think health;
I think strength;
I think vitality;
God is with me.

I breathe life;
I breathe health;
I breathe strength;
I breathe vitality;
God is with me.

I feel life;
I feel health;
I feel strength;
I feel vitality;
God is with me.

I am life;
I am health;
I am strength;
I am vitality;
God is with me.

So far from finding the use of these affirmations a burden I actually found their use a positive joy. They were like the coming of good news after a long and exacting period of anxious waiting. Affirmations helped me. I have every reason to believe they will also help you.

AFFIRMATION

In the study of this book I will be careful to read it through and especially the affirmations and the explanations following.

XXII

AFFIRMATIONS

"As a man thinketh in his heart so is he." In other words, we are made by what we think ourselves to be. If we do not think healthily we can make ourselves think healthily by autosuggestion. If by ordinary suggestion, without intention, a man builds his body into disease, weakness, old age, and pain, he may, by affirmation or autosuggestion, build his body into health and strength. Thus a man may through the art of autosuggestion or affirmation easily teach himself to become in manner and power youthful, healthful, happy and free from care.

Here is another formal statement of the same thing: *Never think a thing that you do not wish to materialize as fact.* Here is yet another statement of the same idea: Suggest to yourself, through affirmation, that that is true which you desire to be true, or as Jesus puts it: "Believe and be saved." For example: You wish health. Affirm health. Think health. Live health. Feel health. Hold the picture of health before your mind just as the artist holds in his mind a picture of the statue he is carving from the stone. Breathe health. This seems to be the real power exercised by all the healing cults, no matter what words they use, and no matter what name they bear. The power actually at work is suggestion in some form.

In this book the technical word is *affirmation.* On the succeeding pages there are perhaps seventy or eighty formal affirmations with explanatory notes. Following are many other affirmations without any note or comment. Some will be found extremely useful, others not so useful, but I wish to suggest to all readers that the affirmations that may be formed to express your desires and ideals are simply innumerable —all of them more or less dynamic.

Do not hesitate to form your own affirmations, and above all do not fail to use them.

Read some of these affirmations—whichever ones appeal to you personally—every night before retiring. Read them each morning. Let your consciousness become saturated with them. They are sure to bring more abundant life and good health.

AFFIRMATION

I believe that desires expressed in forceful affirmations are dynamic mind forces.
I will therefore earnestly affirm the love and justice of God.
Nothing doubting, I will affirm the ideals of what I desire to be and do.
I will affirm profoundly, believing that God is with me and will bring to pass the prayer expressed in my affirmation.
God-is-with-me!

I place this affirmation at the head of the list of affirmations in this little book because I want you who read this book *to believe* as I believe that your own spiritual power may be crystallized and made real and vital and powerful through earnest affirmation. I have placed after many of these affirmations this simple sentence, *God-is-with-me.* I have done this because I want to have stamped into your inmost soul the conviction of the immanent presence of the living God.

AFFIRMATIONS

(To Stimulate Dogmatic Faith)

I am in the Father, and the Father in me!
I and my Father are one!
It is not I, but the Father in me who doeth the work!
Perfect love casteth out fear.
"As water mingles with water; as air blends with air, so, O God, my spirit blends with Thine." [1]
I thank Thee, O my Father, that I am perfect, even as Thou art perfect.
The Lord is my strength.

Affirmations like the above have been strongly recommended for the stimulation of dogmatic faith. In such cases it is well to repeat the affirmations, like the second, for example, "I and my Father are one!" very slowly at least a dozen times, and then, passing to the others in turn, say each of them a dozen times, the idea being to make a profound impression upon the subconscious mind with the idea of unity and harmony.

For almost every one of these affirmations testimony can be found of great benefit coming to patients through its use. Never forget that in these exercises of affirmations you are engaged in autosuggestion. There is nothing mysterious about it, there is nothing miraculous. It is according to a well-known mental law. If first you come to believe profoundly that you are one with the Father and then affirm earnestly "God is my strength," do you not see that you are reënforcing your own strength by the strength of the

[1] Henry Victor Morgan.

living God? In the same way by another affirmation you could cultivate weakness and illness by the same law of autosuggestion. By the exercise of affirmations you may make yourself strong or weak, sick or well, happy or unhappy, ill-natured or good-natured. It may sound more or less boastful and yet there is an element of truth in the declaration, "I am master of my own fate."

Let me urge once more that you be patient in affirmation. One day I was talking over this matter of health through affirmation with an unimaginative man who fancied that he was nothing but practical when he said, "Oh, that is sheer nonsense." Well, to all such men I would say frankly, "If you feel that way about it, you need not waste your time, for it will do no good." Even Jesus himself frankly confessed that without faith He could do nothing.

AFFIRMATION

(For Use in Case of Insomnia)

I turn away from all the hurry and worry of the day.
My body is now entirely relaxed.
I will sleep.
I am now becoming quiet.
I shall soon be fast asleep, and shall sleep quietly until morning.

Whoever would quickly find the consolations of sleep should learn to form the habit of dismissing the cares of the day; and especially is this true for mental workers. Many people stretch out the work of the day indefinitely into the night in perfectly fruitless fashion by turning over and over all the facts of the day's experience in the mind, until the brain becomes congested and incapable of sleep. When one has finished the work of the day and retired, he will do well to find an easy position and then entirely relax. This may be done by talking directly to the parts of the body, thus: "Arms, relax; body, relax; neck and head, relax; spinal column, relax;" and so on, until finally the whole body, every organ down to the toes and fingers, is thoroughly relaxed. Then say: "I am now becoming quiet, I will sleep, sleep, sleep. I shall sleep quietly until morning."

AFFIRMATION

Love has been called the greatest thing in the world.
I will be great by entertaining this great emotion.
I will be absorbed by the greatness of love.
Thus I shall be truly humble through the magic power of love.

God-is-with-me!

No lesson from this wonderful thirteenth chapter of I Corinthians is more fundamental or more vital than the lesson of love's humility.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil; rejoiceth not in unrighteousness but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

SAY: *I will practice universal love.*

AFFIRMATION

God is the supreme fact in my life.
Temporary pain or disease is of little consequence.
God rules my life.

Many of us make the mistake of wrong emphasis. We are thrown off our balance and made hysterical by a little pain or temporary illness, while we forget altogether the presence and power of God. We need to remember the great, supreme, fundamental fact of God in our own lives. The merely trivial and temporary will not trouble us because we know that they *are* trivial and temporary. When we feel pain or the lack of harmony anywhere in our bodies we simply need by an act of faith to affirm the supremacy of the great creative spirit in our own lives. Let us express our desires in forceful affirmations and then remember that such desires are dynamic mind forces.

AFFIRMATION

To-day I will work confidently and therefore effectively.

I will neither hurry nor worry, nor will I be nervous and irritable.

I will go straight ahead in the consciousness that God is with me and all is well.

No man works effectively whose spirit is in a flutter. A fundamental condition of good work and good health is quiet and confidence. One needs to work as if he had all the time there is, all the strength that is needed, all the power that the job requires. Such confidence can be secured only on condition of faith that God is present and in charge of all the circumstances. Thus one may take his mind from the contingencies and address himself to each stroke of the task. Thus there will be no wasted effort; thus will there be no dissipation of power or failure of effort, and at the end of the day one may work almost as freshly and effectively as when the day began.

AFFIRMATION

I resign my body to the One in Whom I live and move, and who finds His self-conscious expression in me. I keep my body in fellowship with the great omnipresent life, and in that life I find my health and strength.

God-is-with-me!

In resigning your life to the inflowing of God's life you can make no possible mistake. We are poor and weak, and anemic and helpless, simply because we cut off the fountain of power and strength that flows between ourselves and God. It is infinitely important that we keep the line of communication between ourselves and God open. I am not now speaking in the interest of resignation, I am speaking rather in the interest of life. What men need is not so much to be resigned, they need life and more life.

AFFIRMATION

Joy!
My word to-day is joy!
I meet my friends with joy.
I feel joy when I see the sun.
Joy is in the wind as it blows on my cheek.
The bird's song is joy to me.
All life is full of joy.
God is life and I am one with God.
God is all in all.

Do not merely *say* joy. *Feel* joy in your inmost heart. *Act* joy! *Do* something to fill some other heart with joy.

Let words and thoughts and feelings and actions harmonize.

AFFIRMATION

I think courage, I think faith, I think love.
I breathe courage, I breathe faith, I breathe love.
I feel courage, I feel faith, I feel love.
I am courage, I am faith, I am love.
God-is-with-me!

These affirmations are all based upon the assumption that the healing power of life is thought. Therefore their purpose is to drive out fear and replace it with courage, to drive out doubt and replace it with faith, to drive out hate and replace it with love. Hence, the affirmation of the positive thought, which is life-giving, to take the place of the negative thought, which is life-destroying. Let me say in all seriousness, therefore, that these affirmations should be made until they stamp themselves upon the inner life and become living things.

AFFIRMATION

(Treatment for Insomnia)

He that keepeth me will not slumber.
We are all lying in the arms of God.
God's healing love wraps us about as with a garment.
God's healing life flows through us while we sleep.

We may lose our consciousness of God, but God does not lose His consciousness of us. We cannot go out of His sight. God's healing love does indeed wrap us about as with a garment. God's healing life does indeed flow through us while we sleep, and it is good for us with the last breath at night to feel God's inflowing love. As a simple scientific fact, it is probably true that healing goes forward more surely while men sleep than when they are distracted by waking sights and sounds.

Nothing could be better for the sick man than to say with all earnestness as he goes to sleep: "The divine spirit is flowing into me and through me. Let Thy blessing heal me, and let me not be afraid, for 'Underneath are the everlasting arms.' "

AFFIRMATION

I will welcome all intelligent and kindly criticism.
I will be grateful for all such critcism.
I will regard the man or woman who makes such criticism as my friend.
God-is-with-me!

How common it is to witness a burst of resentful anger based upon even intelligent and kindly criticism; yet from every point of view there could be no greater mistake. Such resentment is a mistake, in the first place, because it robs one of the benefit of such criticism. In other words, if you silence criticism, then you shut yourself up to one pair of eyes and perhaps to one judgment instead of getting another man's view and another man's judgment, upon a given problem. Thus one robs himself by his own resentment. Furthermore, his mental resistance caused by his attitude of opposition will produce constriction in his mind and nerves and muscles, and thus breed ill health.

AFFIRMATION

I trust in God.
So trusting, I believe in myself.
There is no room in my mind for the slavery of fear.
Working with God, nothing can defeat me.

In order to see how widespread is the slavery of fear one has only to make a brief but obvious catalogue of things men do fear. Men are afraid of sickness, afraid of death, afraid of accident, afraid of poverty. They are anxious lest they may lose their work, afraid of public opinion, afraid of criticism, afraid other men will not appreciate them. Thus does fear hamper them and weigh upon their minds, like the dead body of a giant. What slavery could be worse? As Prentice Mulford says: "Fear cripples the spirit, and diseases the body. Fear is everywhere. Fear of want, fear of the poorhouse, fear of starvation. Fear has become with millions a fixed habit."

Unless fear can be uprooted from the mind it will do untold damage. It is an evil emotion. Every emotion, good and bad alike, leaves its impress upon the body. It changes the secretions of the body and may even destroy life. Whoever would keep well must exorcise fear as he would exorcise any other devil from his mind or any other poison from his body.

AFFIRMATION

I am resolved to follow the advice of the Apostle, "Prove all things; hold fast that which is good."
I can safely trust to freedom as a pathway on which to search for truth.
When I have found the truth I will cling to it with all tenacity, though all the world shall desert me and my truth.

God-is-with-me!

Many people act as if uniformity of belief were the great desideratum. On the other hand, I regard uniformity of belief as most undesirable. In practice we should find that uniformity would result in stagnation. What is really desirable is unlimited freedom. As Doctor Abbott puts it, "The unity of the Christian Church must be secured by loyalty to a person, not by loyalty to what others have thought about that person."

John Oxenham expresses it finely when he says:

"Not what, but Whom; I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give:—
Not what, but Whom!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive."

AFFIRMATION

I am life.
I am health.
I am strength.
I am wealth.
I am freedom.
I am joy.

All this I am because the abounding life and love of God flow in my veins and vitalize my nerves.

Here is a great dynamic positive affirmation which will bring health and strength. When you make this affirmation, do it with power and with faith.

Let faith, your positive faith, fill the several words with new meaning,—*I am life, I am health, I am strength,* and so on.

Make this a real affirmation of your own positive thought by filling it with *faith.* Make these affirmations as frequently as you can do so, feeling that they are vital.

AFFIRMATION

Now I will relax and rest.
I will untie all the knots in my brain and nerves and muscles.
For the present I will leave all my responsibilities with the good God.
God-is-with-me!

For the sake of one's work as well as for the sake of one's health there is nothing more important than the ability to relax. If one has not the ability naturally, then by all means let him set about to cultivate it. There is a disease noted by many European visitors, known as Americanitis, a kind of cross between worry and hurry, and made up of unequal parts of both. I can think of nothing more needed for the cure of Americanitis than the habit of relaxing. Often the ability to relax will need a real course of self-discipline, or practice. When your brain and nerves and muscles become knotted, and you feel a sense of tightness and constriction, I assure you you are in the danger zone. Set apart, no matter what you have to give up, a half hour in the middle of the forenoon, another half hour in the middle of the afternoon; and simply untie the knots, or relax. You cannot fail to find health. God helps those who do not try to do it all.

SAY: *Now I will relax.*

AFFIRMATION

Health, strength, and vitality—God with me.
Health, strength, and vitality—God with me.
Health, strength, and vitality—God with me.

One disappointing fact in the familiar Christian theology, whether it be conservative or liberal, is that there seems to be no place for a clearly defined doctrine of the "immanence of God." Men say they believe in God and then *act* as if they believed in the devil. Men say they believe in the *immanence* of God, and then *act* as if they believed He were a million miles away. The great doctrines of the Fatherhood of God and the Brotherhood of Man need to be supplemented with a vital faith in the immanence of God; in other words, men need to believe in a God who is *here*—a God who is here *now*. Men need a God for every place, for every event, for every accident, for every emergency. I need a *God with me*.

Put your very soul into this affirmation. Repeat it and repeat it until it is fairly burned into your consciousness.

HEALTH, STRENGTH, AND VITALITY—GOD WITH ME.

AFFIRMATION

God is my strength and my life.
I am now drawing life from the infinite reservoir of life.
That reservoir cannot be exhausted because its source is infinite.

God-is-with-me!

There is no profounder prayer than the prayer for life. There is no profounder affirmation than the affirmation of life. It furnishes all you need to renew your strength, all you need to reënforce your power, all you need to renew your health. You are not living one life and God another life. God lives in you, and you in God. There is not a day and not an hour when you may not draw upon the infinite resources by linking up your life with God's life. You ask how? I answer, by the simple process of affirmation.

AFFIRMATION

(Treatment for Insomnia)

I am tired now, I will sleep and rest.
I will sleep and rest.
I will find rest through sleep.
I will sleep, sleep, sleep.
God-is-with-me!

I lay it down as a practically settled fact that you will find health only in proportion as you first find sleep, and there is probably nothing more amenable to suggestion than the ability to sleep. One ought to learn and may learn with a little persistence to cure insomnia in a very few evenings of wise and faithful suggestions. As you are about to go to bed, affirm, "I am sleepy, I am sleepy, I am sleepy"; or at another time turn to the group of healing poems on another page of this book and read those verses entitled "Come to me, Sleep," or in some other way prepare for sleep by thinking how comfortable the bed will feel. Prepare for the night with the thought of sleep. Through affirming sleep you will sleep.

AFFIRMATION

With all the intensity of an earnest mind I desire life.
God is life. Every cell in my body desires more life.
Every nerve cries aloud for more life.
God will give me life more abundant.

There is no more favorite theme in the gospel of Jesus Christ than that of life. Jesus everywhere speaks lightly, or not at all, of what men call death. But he exalts and magnifies life as if it were something very precious.

It is therefore reasonable to believe that there is in the universe a very abundant supply of life. It has never been exhausted or even nearly exhausted. The individual may feel poor for the lack of life, but there is no lack in the universe, for God Himself is life. Nor do the atoms of which the body is composed ever forget their natural hunger for more life. Every cell in my body desires more life. Every nerve does indeed cry aloud for more life. Whatever lack there may be is but a lack of control. When one has learned through the law of mind he may control life and the renewal of life by his own thought, he may send the blood whithersoever he will to any part of the body, to any weak or diseased organ by the simple power of thought.

AFFIRMATION

I will think brotherhood; I will preach brotherhood; I will practice brotherhood, so that wherever I go people shall say of me, "There comes a brother of mine." God-is-with-me!

To make an ideal world nothing is more needed than the spirit of brotherhood. I shall not concede that the way to glory and honor is false. What the world needs to-day and every day is the glory of peace and the honor of brotherhood. Perhaps certain causes can be vindicated through war. If so, it is only because we are more or less savages living on the savage plane. As we come to be men, real men, of heart and brain, more and more right will make might without an appeal to arms. In other words, public opinion will be its own defense.

But let it never be assumed that any cause is really vindicated by a decision in war. All that a decision in war decides is which side in a controversy is the stronger. If in numbers and quality, armament and preparation, one side may be strong enough to win, there is no evidence in these facts that their cause is vindicated.

AFFIRMATION

To-day I will open the windows of my soul
That Love may enter,
That Joy may enter,
That Good-will may enter,
That Thoughtfulness may enter,
That Sympathy may enter.

If I open the door wide, these guests will enter my very soul.

This is God's world and love is abroad in it waiting for a welcome. Joy and sympathy are also seeking a refuge. Good-will and thoughtfulness will follow. Has life seemed a dull gray? Has there been no gleam of rose? These dear guests, if I admit them, will make a magic reaction in my soul. I shall *feel* love, I shall *feel* joy, I shall *feel* good-will and thoughtfulness and sympathy, and the feeling will be far-reaching. Other lives will be blessed who need the cheer and comfort that my guests will carry to them, more perhaps than I realize. The sunshine that comes in at my open door will be like healing balm to my soul, and to all others with whom to-day I come in contact.

AFFIRMATION

I realize the importance of deep, complete and rhythmic breathing.
For such breathing I have all the time I need.
Therefore I will not forget it nor neglect it even for one day.

God-is-with-me!

On the physical side there is probably no more important agent for securing good health, unless it be the proper care of the stomach and bowels, than complete breathing, which is often spoken of as deep breathing, but it is often more than a health agent; it helps to compose the mind and bring peace to the disturbed nerves, while as an instrument of good health it is absolutely indispensable. Some time can be found every day for the exercise of full breathing. It is simply idle and foolish to complain that you haven't time for correct breathing exercises. Such exercises may be taken while you walk, or while you wait for the train or while you wait for some nerve destroyer who agreed to meet you at a certain time but did not.

SAY: *I will breathe completely in every part of my lungs.*

AFFIRMATION

God is with me every hour in light and in darkness.
His infinite love abounds as tender as that of a mother.
Like a child in pain I cry out to my Father. He answers, "Here, my child, I love you evermore."
So comes healing peace.

My little four-year-old boy lay sick and restless, fever-flushed at night, while I lay beside him in the dark. Every now and then the child, half sleeping, half waking, would call out, "Fadder." "Yes, dear," the answer came. "Hello, Fadder, please say hello to me, Fadder, every little while." Then he would drop again to sleep.

I have often thought that the little fellow was but expressing a common human instinct. The shadows made him lonely, and he was more comfortable if he could hear an assuring voice as he journeyed to dreamland. Children of an older growth meet the shadows, too, and if they only had faith enough and knew how to articulate the cry, would they not often say to God, "Please say hello every little while," confident that He would answer, "Yes, dear, I am here?" And in Him they would find peace and rest.

AFFIRMATION

I will love what I need to do.
Thus I shall truly inherit the nature of God.
God loves what He does.
If God had hated anything He made then He would not have made it.
I will be like God by loving my work.
God-is-with-me!

Some of you may ask how you would affirm the love of your work if it happened to be washing dishes or scouring floors, or, to make it still worse, cleaning lamps; or, from a man's point of view, how would you affirm the love of your work if it were knitting or footing a column of figures?

Let me declare in all sincerity that if you have any work which seems necessary for you to do and cannot honestly say that you love it, then you have before you the hard task of fighting against God. All you need to do in many cases is to change your own attitude, your own frame of mind, and then the work itself will change from something difficult to something easy. As Emerson says: "If you will chop down instead of up, then the earth itself is working with you." If you insist upon chopping up, then the earth and God are working against you.

AFFIRMATION

Divine love is taking care of me and solving now all my problems.
I will trust that love and wait.
God-is-with-me!

Life is often made incomparably more difficult by the unwillingness of men to trust while they wait. Nothing is more difficult than waiting if one has to wait without trust, but waiting becomes relatively easy if one may act upon the assumption that even his waiting is God's affair. If, therefore, dear friend, you have to wait for a time with all your plans temporarily changed, do not try to take the matter out of God's hands. Remember that you are still engaged in God's business while you wait.

"Who trusts in God's unchanging love
Builds on a rock that cannot move."

AFFIRMATION

Happiness to-day is mine!
I shall be happy all day long.
Even as God's smile is reflected in His sunshine, so my happiness shall be reflected in my own smile.

Blessings on the man who smiles! Not the man who smiles for effect, nor the one who smiles when the world smiles, but the man whose smile is born of an inner radiance, the man who smiles when the clouds lower, when fortune frowns, when the tides are adverse, the sunshine of whose heart breaks forth in smiles. Such a man not only creates his own fair world, but he multiplies himself an hundred fold in the courage and strength and joy of other men.

AFFIRMATION

That I may be more like God and speak to men with attractive power—
Every day I will diligently and earnestly cultivate my voice.
I will do this in spite of all the sneers and jeers of men.
I am to be a teacher, therefore I shall speak attractively.
God-is-with-me!

Let no man apologize for desiring to possess a cultivated voice. When I use the word cultivation, I have in mind that fine quality which makes the voice attractive. Many men fancy that it is quite necessary to cultivate every other faculty of mind and body, while the voice is left without any special attention. As a matter of fact, both the speaking voice and the singing voice should be given the most careful attention. Not every child will wish to be or will be capable of being a professional, but every child should be taught to speak with an attractive, winsome voice. Such cultivation will not require more time than it deserves. It will need but a few minutes each day. I will learn to speak in such a way that my voice will be recognized as the ambassador of God.

AFFIRMATION

I am a temple of the living God.
"And the spirit of the Almighty dwelleth in me."

These words: "I am a temple of the living God," in a little different form, we began reading when we were children in the Sunday School, and ever since then at intervals the minister has been repeating them in his sermon. And yet it is pretty safe to say that most of us have had no genuine realization that the words are true. But as a motive in life they are really fundamental. I *am* a temple of the living God. The spirit of the Almighty *does* dwell in me. Such affirmation cannot be held without filling life with positive good.

AFFIRMATION

God-is-with-me!

Doctor Barnes, an eminent educator, says: "An idea is the most powerful thing in all the universe."

"If, therefore, you become possessed of the idea that God is ever with you, a living presence, nearer than hands and feet, you will no longer fear anything, you will no longer lack health or support; because the vibrant, pulsating throb of God's own life, which is really your life, will weave about you the impenetrable garb of protection, open for you the flood-gates of inrushing Divine Energy, and draw forth for you from the invisible ether all that you can possibly need or desire."—JENNIE H. CROFT.

AFFIRMATION

God is life!
I am one with God.
Therefore I am a part of God's life.
The world is full of life.
Let life abound in me as it did in Jesus.

Just as men lose power by losing touch with God, so they lose their sense of life by thinking of life as something apart from themselves. One needs to feel that the whole world is throbbing with life. One does not secure more abundant life by absorbing poisons of one kind or another. One secures abundant life by keeping in touch with the great forces of vitality. Never forget that you are one with God. Affirm this truth repeatedly every day. If you are persistent and affirm with faith, your faith will come into expression in more life.

AFFIRMATION

Thought is creative. I will therefore carefully guard my thoughts.
In thoughts of health I am healthful, in thoughts of happiness I am happy.
I will therefore put aside all fear thoughts, all thoughts of envy and jealousy, all thoughts of anger and hatred.
I will entertain only thoughts of happiness, and good will.

God-is-with-me!

I may safely go so far as to say that happiness is a prime condition of good health. Some man goes so far as to place one as the cause of the other; that is, he claims that happiness is the cause of good health. If I may not claim this I may at least claim that they are usually linked up together. It is certain that happiness is to a greater or less extent a health breeder. It is equally certain that a spirit of moroseness generates ill health. You will see therefore how important it is to cultivate the bright, hopeful outlook upon life. From our childhood we have heard the injunction, "Be good and you will be happy." I had almost said it is nearer the truth to say, "Be happy and you will be good." I think I will go so far as to say that this would be absolutely true if you would insert the word true or truly before the word happy, for holiness and true happiness are inseparably connected.

AFFIRMATION

I am cheerful.

It is well known that most people have periods of depression or dumps, a feeling of gloom.

Bonnet says in this connection: "Let us suppose that we wish to rid our mind of a feeling of gloom. The opposite of gloom is cheerfulness. The suggestion should bear upon the idea, *'I am cheerful.'*

"The phrase is simple. Suppose we desire to use respiratory movements of average depth. The movements of inspiration and expiration have approximately the same duration and are separated by very brief intervals. During inspiration the subject thinks 'I am,' and during expiration 'cheerful.'

"Since this operation entails very little fatigue, it may be repeated as often as you like, twenty times, fifty times, a hundred times, until thought ceases, or turns to something else.

"Deep breathing may likewise be practiced with the same associations. But here, since each phase of the complete respiration is greatly prolonged, the entire autosuggestion 'I am cheerful' may be made during inspiration and repeated during expiration. A variant would be to do nothing in the way of suggestion during the respiratory movements, and to reserve the thought 'I am cheerful' for the apparent rest which terminates and follows expiration. In this case the subject must be careful to keep his mind a blank during expiration and inspiration."

AFFIRMATION

God speaks to men.
Sometimes He speaks to men through me.
God is the author of my vocal organs.
He will heal them and make them strong and efficient.

As Saint Paul teaches us, the body is not one member, but many, and yet, as he says, "all fitly joined together in one." This sounds like mere commonplace, but when we invoke healing power for the body it is far more than commonplace, for, just as the regular physician may seek to reach the head or the throat through medicine taken into the stomach, so in metaphysical healing one seeks to reach the remotest parts of the body through thoughts taken into the brain, on nerve currents, until they reach the distant cell families. There is no reason, therefore, why congestion in the throat or lungs may not be put to flight by these positive affirmations of truth, for it is concentration upon affirmation of truth that helps to build the body. But remember—it is not how much you read that affects your consciousness, and not even how much you may know about mental states, but it is how much you really absorb of faith which finds expression in the vitalizing energy of your being.

AFFIRMATION

As thought I am an expression of Divinity.
I am power to be and do.
Nothing shall prevent my following my highest ideals.
God is expressing Himself through me. I can succeed.
God-is-with-me!

Here we have the dynamic power of a great ideal in a union of man with God. In other words, we have God expressing Himself through the soul of man. If every man could work with the consciousness of God in his own soul, would he not be invincible? With such power as this, whether in battle or in the arts of peace, let every man go forth not to defeat, but to certain victory. Working alone man's sword is too short, his arm is too weak; but working with the everlasting consciousness of God within, he can be no craven and no weakling, for his sword is lengthened and his arm strengthened, by the everlasting consciousness of the eternal God.

AFFIRMATION

My help cometh from the Lord, which made heaven and earth.
I am a son of God. I am heir to all that is.
God is with me, and I shall not want.

We lose our strength because we forget its source. We get to thinking that the source of our strength is some temporary thing. A hundred times a week one needs to say with the Psalmist, "The Lord is my strength." The very saying of it will help to link up the soul with its God and a reinforcement of strength will come. We are weak only when we think weakness; when we substitute thought-strength, then we are strong. In the same way, we are poor because we think we are poor. I need to remember that I am heir to all that is. We live in a Godless world only when we lose our faith in the over-brooding, in-brooding God. Naturally when we have dropped God, the source of all supply, we feel poor, not because we need to, but simply because we have lost touch with God.

AFFIRMATION

Whatever else I may have or lack I will have love.
Love is the harmonizer of all things.
Love is the interpreter of all things.
Love brings God into my life.
God-is-with-me!

Whatever else we may have we are still poor without love. Lacking love, whatever else we may have we still lack some part of everything else, for love belongs with and modifies all things else. This enabled Paul to state his case as strongly as he did, when he said, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

Do you not see, therefore, how love seasons and sweetens everything else? *I will love God and man.*

AFFIRMATION

I am never alone.
God is here.
He will help me and heal me.

I used to reach home about the time our little girl of four was going to bed. Often I would spend a half hour at her bedside telling her stories. At the conclusion of the story-telling I would hear her prayer and leave her for the night. On one of these occasions she asked many questions about God. As she was a timid child I tried particularly to emphasize the thought of God's presence with her. As I was ready to leave, she asked, "Will you please light the gas before you go?" "Oh, no," said I, "you don't need the gas, for God is with you all the time." "Even in the dark?" she asked. "Yes," I said, "all the time, even in the dark." Then she drew a long sigh and replied, "Well, I'd rather have gas than God."

Dear child, how like the rest of the world she was. The light was near and she could understand it, while in spite of all my efforts God was far away. Many a man would rather have gold than God. But the reason for that is that he does not understand how trivial and temporary gold is, nor how fundamental and imperative God is. Yet there will surely come a time in each life when gold will not buy the fundamental necessity, nor gas light the way. Then this little child grown older will gladly hear the voice of God.

AFFIRMATION

(Treatment for Local Pains)

It is passing off.
God-is-with-me!

Quoting again from Charles Baudouin, we read these simple words, *"It is passing off,"* reiterating them rapidly until the trouble, if not cured, is at least sensibly relieved. A certain amount of improvement ought to be obtained in *every* case. Each time we utter the words we shall do well to pass the hand rapidly over the affected part. The passes aid in fixation of the materialization of our thoughts.

Toothache or headache, however severe, a coughing fit, however violent, will almost invariably yield to this simple proceeding. This experiment can easily be made on yourself, but in such affirmation the phrase should be spoken very rapidly to avoid counter-suggestion.

AFFIRMATION

I am vitality!

One of the greatest metaphysical healers in the country says of this affirmation:

"Think vitality, breathe vitality, eat vitality, and know that you are the unlimited vitality of God; thus you will become a magnet for almighty vitality. Think toward each organ of your body: *You are vitality.* You are so filled and thrilled with vitality that there is no place for disease or decay in you. *All is vitality.* Keep this up unceasingly, and it will make you so positively vital that health and happiness will reign throughout your whole being."

This affirmation may be elaborated thus:

I am vitality.
I think vitality.
I breathe vitality.
I sleep vitality.
I eat vitality.
I drink vitality.
I know that I am the unlimited vitality of God.

AFFIRMATION

I will be faithful and diligent in affirming my ideal.

The object of this affirmation is to persuade you to practice affirmation. For example: Let us suppose that you are habitually or very often late in keeping your engagements. What then? Then affirm, *I will be on time. I will be on time.* Supposing you are quick-tempered and easily get angry, what then? Then affirm, *I will be self-controlled.* Supposing you are troubled with fear, then what? Then say over and over, *I will be courageous.* Thus affirm positively and earnestly what you wish to realize; but in order to accomplish these things you *must use* your affirmation. The special time for it is on going to bed and before rising. But affirmation should produce practical results if practiced at any time when you have leisure, provided you concentrate your mind upon your subject. But do not forget it and do not neglect it. *Your mind will control* your body if only you ask it to do so.

AFFIRMATION

I do not work alone.
God is working with me every hour.
I will do my work as unto God.
I am in partnership with the living God.

One hot July morning a boy was hoeing corn in a field. Apparently oblivious to the heat, and indifferent as to the exactions of his toil, he whistled while he worked. A dust-laden traveler stopped his horse, drew up to the fence, and called out, "Hello, my lad, I am curious to know how you can hoe corn on a day like this and whistle while you work." "Well, sir," replied the lad, "I don't know, unless it is that I feel somehow that I am a-doin' somethin' that even the Almighty couldn't do if I wasn't here to help Him."

What a fine faith is that! In partnership with God!

So is every honest, earnest man who does well some work that needs to be done. How the task is dignified! There is no drudgery to the man who feels that he is working with God.

AFFIRMATION

When God comes to dwell within,
Trust shall take the place of fear.
Joy shall take the place of sorrow.
Pain shall vanish with the thought of love.
Where God is, there is no room for pain or fear or loss or sorrow.
God and I will dwell together.
God-is-with-me!

You and God can *not* dwell together if you insist upon trying the impossible task of keeping some place for fear, some room for sorrow and pain. Before you can entertain God you must banish fear and pain and sorrow and then invite trust and love, and when you feel well-nigh overwhelmed with fear or sorrow or pain, make your affirmations like this, *God-is-here. God-is-with-me. God-is-filling-my-life-with-His-presence.*

AFFIRMATION

I am kindness and courtesy.
In my inmost soul I love others as I do myself, and I feel good will toward all.

Nothing is fundamentally more harmonizing than kindness and good will. I had almost said that a spirit of grouchiness and carping criticism is wholly inconsistent with good health. Nothing will more quickly bring into the soul a spirit of health than an affirmation of kindness and courtesy. If you want to remove an enemy the sure way is not to hunt a method of getting even with him, but the sure way is to remove him *as* an enemy by affirming love. Some time it will be necessary to put this affirmation into a kindly deed, but when so expressed it is sure to be effective.

AFFIRMATION

In God's economy no failure is ever final.
I can start again.
If necessary I will begin all over once more.
God is still in His world. I cannot be defeated unless I defeat myself.
God-is-with-me!

Failure is allowed to occupy much too large a place in the plans of man. The truth is that whoever works with God has no place and no room in his affairs for failure. What seems to be failure is often nothing more than a temporary discouragement which really has no right to discourage a manly man. If we are really living in God's world, then surely no failure is ever final. If God is presiding over your affairs, do not admit failure.

AFFIRMATION

Marriage is a divine co-partnership.
Great freedom is necessary both for the sake of the work and for the sake of the individual.
My wife's rights are sacred.
I shall respect her rights and shall not attempt to force her mental reconstruction.
God will bless this sacred coöperation.
God-is-with-me!

Of course, the same law holds in the case of each. If the wife has inalienable rights, so has the husband, and each should respect the rights of the other. It is very common to see in almost any average home perpetual nagging, based upon the assumed rights of one of the parties, either husband or wife, to make the other over on the assumption that there is some mental kink that could easily be straightened out. Whereas, individuality is the charm in great part of almost any man or woman, and even where the individuality includes some disagreeable features, as it may in almost every case, upon the whole the individual character is more attractive and more valuable when developed along natural lines than it would be under any sort of forcing, under any kind of influence which would interfere with normal development; not only so, but it should be remembered that the unhappiness sure to be produced is often a chief cause for constriction and resistance easily developing into ill health.

AFFIRMATION

Words are the seeds of thought and emotion, hence of character.
I will therefore carefully guard my words.
I will not gossip nor be sarcastic, nor speak any word that may hurt or leave a sting.
My words shall be a fountain of joy.

If you listen to the average talk of the average man or woman you will get the impression that talk is about the cheapest and most worthless thing on earth. It would not be so bad if it were merely cheap and worthless. To make matters worse, much of it is negative and destructive. What a blessed thing it would be if talk could be wholesome and constructive! If instead of frivolous gossip, if instead of hypercritical comment, if instead of words with a sting or words that depress the spirits, all talk could be the seed of joy and hope, what a good world we might have! Let us not talk death; let us talk life! Let us not talk about crime; let us talk about righteousness! Let us talk health instead of sickness! Let us talk hope and not despair!

AFFIRMATION

"Day by day in all respects I get better and better." [1]
God-is-with-me!

It will be observed that this affirmation has the merit of great brevity, but it has other merits as well. It may be applied to any chief ailment such as tuberculosis, heart trouble or kidney trouble, where the consciousness of the individual will supply to the subconscious mind the nature of the disease. And the little phrase *in all respects* is believed by Coué to cover all related ameliorations desired. Thus, if in relation to the fundamental disease there occur related symptoms, such as violent headache or trouble with the stomach, or even disorders quite unknown to the patient, the little phrase *in all respects* carries in it the necessary suggestion.

[1] Emile Coué.

AFFIRMATION

I am self-controlled! I am peace!
Therefore I shall not be afraid of noises, however sudden, even in the darkness of the night.
I shall remember that I am in the care of the great Over-Soul.

To be startled by a sudden noise of any kind means that for the moment one has reverted to an animal instinct, given himself up for the time to the protection of instinctive fear. But look for a moment how foolish and futile! The fact is that we have learned by long experience that most noises, however distressing, are not even suggestive of danger; but even where danger does exist, as in a thunderstorm, effect follows cause with such rapidity that when the noise breaks upon the ear all opportunity for safeguarding oneself has passed, and fear is futile and foolish. Say these words: *I am in the hands of God; I will trust Him and be calm.*

AFFIRMATION

The divine life is now flowing through my entire nervous system.

I fix my mind upon this inflowing life-force until I feel that every cell in my body is charged with its vitalizing energy.

If you are to be healed or do a successful work anywhere you must dismiss from your mind all thought of being alone. If you think of yourself as alone you separate yourself from God and from the great creative energy of the universe.

Remember there can be nothing between you and God. God is the *life* of your *life.*

Have faith in the inflowing love and life of God.

AFFIRMATION

"I will be too large for worry, too noble for anger, too strong for fear, too happy to permit the presence of trouble. I will look on the sunny side of life and make my optimism come true."

God-is-with-me!

This is a good affirmation, but the clue to the authorship is lost.

It is practically a universal law that the negative may be driven out of our thought by entertaining positive statements of truth. This affirmation is simply a new application of the law. For example, when a man takes the large view of life he will not worry. When he ceases to be small and petty he also gives up anger, as foolish and futile. And so, when he comes to live as in the presence of the Great Infinite Power, he will no longer fear; and when he comes to be dominated by the spirit of happiness trouble will fly away. Thus it will be seen that we are ruled by our thoughts. The bodily life answers to the inner thought and as we become big and brave and good we also become well. Let it never be thought that noble affirmations are mere incantations. *Affirmations are dynamic mind forces. If persisted in, they will heal.*

AFFIRMATION

God is my Lord and my God.

There is too much praying in the first person plural and too little praying in the first person singular. I call the former, prayer with words alone; the latter is prayer with the spiritual consciousness. Public prayer, when we say *our* Father instead of *my* Father, is peculiarly open to this objection. The affirmation for which preparation has been made in the silence is less likely to be subject to such criticism. But no matter whether the prayer be public or private, the thing I urge is that element born of personal spiritual consciousness of God's indwelling presence.

Once, many years ago, I saw a young woman in a Salvation Army meeting kneel as in the very presence of God, without obvious choice of words, and in profound simplicity and sincerity pour out her soul as to *her own* God. Thus alone does demonstration come. We must speak to *our own God.* For several years Thomas Didymus said, "My *Lord* and my *God.*" At last there came a time when he said, "*My* Lord and *my* God." Healing power is born of the spirit of Thomas when he could say "*My* Lord and *my* God."

AFFIRMATION

I will not try to make over Mother.
I will not try to interfere with her individuality or her personality.
She has a right to her own independent life.
God-is-with-me!

There is a book bearing the title, "Making Over Father." Though I have never seen the book and do not know anything about it, I am certain that it is a common spectacle to find a husband and children trying to "make over Mother." Such making over is apt to result in endless nagging and gratuitous advice, which does no possible good and does create unhappiness and ill health through resistance. If you want to avoid nervous diseases, either for yourself or any other member of your family, then you should remember that freedom of development and action is absolutely indispensable. With freedom guaranteed, there will be no constriction and therefore no knots in the nerves to be untied.

AFFIRMATION

I regard my world as an opportunity for service.
I will no longer clamor for rights, but I will be glad of opportunities and privileges.
And I will be happy.

Some people think so much of their rights and so little of their opportunities that the natural order is entirely reversed. The man who lives to *serve* will be the happy man. The man who is always clamoring for his personal rights will be nervous, fretful and unhappy.

When you go forth to-day, go looking for opportunities to serve, and not for the vindication of your rights.

The man who comes to serve is always welcome.

AFFIRMATION

The divine life is flowing through my brain, bathing every cell. All the convolutions of the brain, the cortex and the lobes and the great ganglia, indeed every cell in the brain is bathed with the vitalizing life of the great indwelling power. We need not seek a new locality, new climate or new environment to restore our balance of power. All we need is to close our eyes and feel the influences of the great indwelling spirit.

I will now find health through this inflowing power. God-is-with-me!

Let us not harbor the thought that in some mysterious way we may get away from God, and let us not believe that there is some remote vital corner of our natures where God's life may not penetrate. God's health-giving life flows to every remotest corner and as a simple, scientific fact is daily and hourly renewing all the cells of our bodies. Let us not entertain the treasonable thought that the great creative energy touched a clod of earth and made it live and then left no surplus to keep the life going. God is forever engaged in His creative processes. In a few years all the cells of the body are made over by the same creative processes that originally called them into existence. *God is still with you, do not fear.*

AFFIRMATION

I will be kind to every man, woman and child with whom I come in contact.
I will be cheerful and hopeful.
I will trust in God and bravely face the future.

Just as the evil emotions affect the body harmfully, so the good emotions affect the body helpfully. While it may not be a fundamental motive to be kind for the sake of being well, there is no question that the man who practices kindness will more completely harmonize all the faculties of his nature, and keep in better bodily health. The value of cheerfulness as a therapeutic agent is witnessed by the fashion of our times in the service of cheerful literature, while some of the most eminent medical writers of the world have declared their belief in faith in God as a healing agency.

AFFIRMATION

I will not willingly and knowingly take into my system that which can injure my health or lower my vitality. I need all the power I have.
God-is-with-me!

When men are young or when the tides of life flow strongly through them they may talk defiantly about the waste of life; but when a man of middle life or a man with indifferent health talks carelessly about the waste of life he is either very foolish or very reckless, or both. The fact is that every man with work to do needs to learn the lesson of conservation, as he is to bear the wear and tear that falls to the lot of the average man. I have very little faith in saving the world with prohibitions of any sort. I do not pin my faith to "Don'ts." But I have great faith in the man who does right because *it is* right. I have great faith in the man who refuses to do wrong because *it is* wrong. I shall not bank much upon the man who fears the law; but I will trust the man who honors his body so thoroughly that he will keep it clean, in spite of all temptation. *I will keep my life clean.*

AFFIRMATION

(Treatment for Fault-finding)

I am in a good world.
My world is governed by a good God.
The people around me are kind and thoughtful.
I will abandon all habit of fault-finding.

There is no doubt that the habit of fault-finding often has a serious effect upon the bodily health. One's mental attitude towards those with whom he is in daily relations should be constructive and positive. One may easily reason himself into the conviction that his fault-finding is entirely just. It may be just, but is it worth while? Much of the fault-finding does no possible good, but it does have the serious effect of poisoning the mind of the one who finds fault, and directly injures the health.

If you have such a habit, end it *Now.*

AFFIRMATION

I will keep the window shades of my soul up both day and night. Then will my friends know that my soul is at home and they will be glad to come in and fellowship with me.

God-is-with-me!

I am determined that I will entertain no spirit of exclusiveness, either social or political or religious. There shall be an open way between my spirit and the spirits of my fellowmen. It is often astonishing to see how many excuses people try to find for excluding their fellowmen from their fellowship, which really means the exclusion of so many means of grace and growth. What the world really needs is not more exclusion, but more fellowship. When I have opened the window shades of my soul I will put an illuminated sign across the window saying: "Come in and get acquainted."

AFFIRMATION

Life! Life! Life! Life!

Do not hesitate to condense your affirmation into a single word. It is not the number of words that counts, it is the *idea.* At all hazards let your idea be dynamic, and if it is dynamic, ultimately it will be effective. I remember when my right side was totally paralyzed. For many days, when I could see almost no sign of life, I gave myself consolation and helped to win back new power by the simple repetition of this little word—life! life! life! life! But each repetition was like a great inspiring prayer. And how good it is to feel the life coming back, creeping silently from day to day over my whole right side, bearing new witness to the fact that I am a child of God. Scientific men agree that the body is made up of infinitesimal cells. But what none of them can tell is exactly how or how rapidly new cells are made. But I shall cling to my faith that God's power is expressed in the growth of cell life.

AFFIRMATION

I feel I am a spirit of life vitalizing the sympathetic nerve.

I concentrate my attention on the life that is now flowing through the entire nervous system.

I will feel life stirring all sluggish currents to positive activity.

I will concentrate on this inflowing force until I feel that every cell in my body is charged with its vitalizing energy.

If I have concentrated my attention on the life that is now flowing through the entire nervous system, how can I help vitalizing the sympathetic nerve? This is precisely what affirmation and concentration do for one. They cultivate positive vital force, and bring a feeling of growing strength, whatever the ailment may be. Concentrate on these words and do not be discouraged, even though it takes a little time to observe results. God does not mock men. *Keep on affirming.*

AFFIRMATION

I am self-controlled! I am peace!
God-is-with-me!

The purpose of this affirmation is to introduce peace through self-control. It should be remembered that all affirmations rest upon the law of suggestion. When you affirm, you are suggesting to the great inner life what you desire to bring into realization. As some one puts it, "I am, in my daily expression, that which I hold myself in thought to be." In other words, "I am that which I think I am." But this great law of affirmation, or, more strictly, of suggestion, has very familiar Biblical expression, thus: "As a man thinketh in his heart so is he." Indeed we find here the great underlying reason for affirmation. Let me put the logical step thus; I practice affirmation as an expression of my thought because I am what I think I am. In other words, when I affirm, I am cultivating my thought.

AFFIRMATION

I believe in the presence and power of God.
He is with me now whether I sleep or wake.
My faith lays hold of and brings into operation His divine life and intelligence.

Yet it is not enough merely to *say* you believe in God. This declaration could be made and often is made by a rank atheist. His declaration is purely intellectual or theoretical. To make this affirmation genuine and helpful you must *feel* the presence and power of God in you and around you. You must think of Him as *your* God *now*. You are not to think of Him as one who *may* be available somewhere. You are to think of Him as one who is available now and here.

AFFIRMATION

I am health!
I am health!
I am health!
God-is-with-me!

It will be seen that we have here a powerful auto-suggestion which, when reënforced by faith, will ultimately produce a complete mastery of the inner forces of life. Of course, it will be seen that your affirmation is builded from your ideal; as Henry Harrison Brown puts it, "It is ever to be remembered that 'The Indwelling does all the work!' The Conscious Mind directs the workman,—the Subconscious. Thoughts are the tools. The model upon which the Subconscious —The Indwelling—works is the Ideal. The condition of the Personal I is Faith. This gives peace of mind which makes the subconscious like a clear lake to the stars; they can reflect their presence and beauty. So in the quiet mental state the subconscious can reflect its wisdom and direct the Personal I in its expression of the Ideal." Tennyson gives the desired mental state when he says:

"The silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest."

AFFIRMATION

I have a consciousness of the almighty goodness and love of the Father.
This consciousness is a transforming power to make me feel love and kindness for every human being.
This kindness and love will act to give me peace and health.

Love has been well called the greatest thing in the world.

It is the harmonizing emotion which binds the human race in one. Because I love and God loves, I must say I and the Father are one. In the absence of love, it is warring of conflicting emotions which often produces ill health. Where love is, there peace, hope and joy are. Hence it is that one of our highest affirmations is to be found in the simple declaration, *God is love.*

AFFIRMATION

Happiness is a mental habit.
Either happiness or unhappiness may come through expression.
Therefore I can be happy, and I will be happy now.
God-is-with-me!

I affirm these words, not as a mere theory, but as the expression of an actual fundamental law. The suggestions of peace will bring peace, even in the midst of tumult. It is a mistake to suppose that happiness may be found in material things, or in friends or conditions. One must learn sooner or later that real heaven-born happiness can be found in no external condition or circumstance. It comes from within and nowhere else. Just as a suggestion of misery creates misery, a suggestion of sickness creates sickness, a suggestion of rest creates rest, so a suggestion of happiness creates happiness. It is born within.

Desires when expressed in forceful affirmations are dynamic mind forces.

SAY: *I will be happy.*

AFFIRMATION

God is my infinite supply; therefore I am followed and filled with everlasting abundance.
My dependence is upon God, and God never fails.

I must remember that I have all I need to work with. Strength is mine, and wisdom and intelligence. I shall work effectively because omnipotent power is mine. I shall work without hurry or worry because I have peace and the consciousness that all is well. So many people lack the real touch of power in their work because they feel that they are on the point of exhausting their strength or wisdom or power or health. Such fear does but paralyze one's skill because it is a form of atheism. He who would have any quality of genius must walk with faith.

AFFIRMATION

God gave me reason and moral power.
Therefore I will govern my relations with men by thought. To-day reason and love shall rule.

Let us suppose that you are one of two partners, coming in daily contact, with opinions differing in matters of business policy. That some friction should arise is almost inevitable. However well adapted to each other you may be, judgments may clash, differences will arise, successful coöperation must wait upon discretion. Here is ample opportunity for the indiscreet expression of dangerous resistance. Are you likely as partners to fall into such dangerous indiscretion to-day or to-morrow? Then fortify yourself beforehand, and at the same time fortify your health by seriously and earnestly making this affirmation your own. What a blessing it would be if long before either of the partners had reached the fighting point they could sit down together and join in this or some similar affirmation in unison. It would be a wise economy of time in any case, since the very tense state of the nerves in such a controversy and the brain constriction that goes with it are almost sure to impair the judgment as well as the health. Profitable cooperation can go on between two men only with the utmost freedom and good will.

SAY: I *will be self-controlled.*

AFFIRMATION

God's first law is order.
I am God's child. I will therefore be orderly and systematic.
I will not allow my habits to run riot. I will do things on time, each in its own time.
God-is-with-me!

Through some strange misconception of what is proper and right well-intentioned people seem to be trying to make of their lives a game of hit or miss. They do things after a fashion, but never in a painstaking way and never on time, and yet system and *order* constitute one of the most fundamentally useful laws with which we have anything to do. In fact, without *order,* without system, everything is left at loose ends. One's difficulties are vastly multiplied and other people's plans are almost endlessly disarranged.

Better that a man's ordinary education be entirely neglected and he remain orderly in his habits, than that *order* be neglected and all other education included. If you have naturally the sloppy, disjointed habits which go with lack of order, by all means get rid of them before they become fixed and permanent. Keep faith with every mortal *by being on time.*

AFFIRMATION

I will open wide the doors of my heart for the incoming of life.
I want life, full, free and abundant.
God-is-with-me!

Jesus declared that he came that men might have life and have it more abundantly. He could have given man no more glorious truth than this. What is so good as life? What is so rich, what is so wonderful? Life will heal all wounds, cure all diseases. The prayer for more life should be the prayer of prayers. O God, in our present infirmities give us more life. Give us the life that fills us, vitalizing every nerve and every atom of our being.

AFFIRMATION

Health.

As I have said elsewhere in this volume, it is not the form of words which furnishes the healing power. It is sometimes the mental picture. After an illness of several months, while resting on my sleeping porch in New Hampshire, from where I could see the great pines lift their dark green branches to the western sky, one day, half sleeping, half waking, I saw distinctly on the roof of an old barn which helped to make up one of the loveliest pictures I have ever seen, the word, "Health." It appeared to be in rather large, distinct letters. Shall I call it a message direct from God to my tired nerves? At all events, let me say that the picture of the word "Health" has recurred again and again, and always it has brought healing blessing. Sometimes I have seen it on the roof of the old barn and many times in the sunset clouds above the pines,—often in large, distinct letters, and then again from the deep tones of purple up to the faintest tints of azure. But always when the vision has come it has been like an inspiration. I like to believe that this is one of the ways in which God has spoken to my soul with healing power.

XXIII

RELIGION AND AFFIRMATIONS

While I have laid much emphasis upon autosuggestion through affirmation as the cause of healing, I hope it will not be necessary to apologize for linking up religion with affirmation. I am, I trust, sufficiently scientific to look for a scientific cause when there seems a reasonable hope of finding one; but while this is true, I would like to make it clear that I am a man of faith. This will account for the fact that in my explanation of affirmations used, much religious terminology will be found. Indeed, I shall not be disappointed nor offended if I am charged with using language distinctly fitting the discussion of religious matters.

There is no soil so fruitful of healing as that of faith. Indeed, it is hardly too much to say that healing without faith, whether it would be through medicine, through affirmations, or some form of psychotherapy, is quite impossible. It may therefore be fair to say that all healing is faith healing, for even where medicine is regarded as fundamental and necessary, the wise doctor depends largely upon faith for his cures; and just as I believe that the great inner consciousness of man can be invoked for his own healing, so I believe that the power of God can be invoked for the healing of man. I do not, therefore, hesitate to link up this book, which makes such large pretensions

of effectiveness, with the divine power and intelligence. It is not unlikely that this book may be criticized on account of the *manner* in which I have done this, through the affirmation, *"God is with me."* But I wanted it distinctly understood that this was entirely deliberate. It was through no accident that a great majority of all the affirmations in the book are concluded with this declaration, *"God is with me."*

I have been a teacher of religion for forty years and through all that time have nominally believed in the immanence of God. Not only so, but a great majority of all other religious teachers that I have known, whether orthodox or heterodox, have also nominally believed in the immanence of God; that is, if you asked them a direct question as to their belief or unbelief, they would bravely answer in the affirmative that they believed in the immanence of God. But the moment they began to define the limits of God's power one saw at once there was in the mind of many of these teachers a grave doubt as to what He could do; in other words, there was a grave doubt as to whether they really believed in the immanence of God at all.

Whoever will take the trouble to read one of the chief articles as to length, which I have called "A Satisfactory God," will observe that I have tried to push the argument to its final conclusion:

God is available to all His children all the time. Or, as Whittier puts it:

"They cannot drift
Beyond His love and care."

God is with me, and God is available in every *form* of *need.* My purpose, therefore, in repeating, even to the point of weariness, this affirmation, *God-is-with-me,* is that the idea may be permanently and everlastingly stamped in the consciousness of my readers.

AFFIRMATION

God is available to all men all the time.

AFFIRMATIONS

All the cells and nerves in my stomach are invigorated and healed by the perpetual presence of the good God.

Every thought I think, every purpose I entertain shall be pure, clean and straight. To-day I will not allow myself to become excited or lose self-control under any circumstances whatever.

I will force the passions and appetites and emotions to wear the harness.

I will do at least two kind acts to-day, even when it is difficult to do them. And I will not boast about it. I will be kind from the sheer love of kindness.

I will meet every stranger and every friend with open-mindedness and free from prejudice, and yet I will not allow them to waste my time.

I will try to enlarge the range of my knowledge by learning something from everybody, and by widespread observation. I will be ready to listen to my neighbor, my friend, my servant, and even to little children, if they seem to know something that I ought to know.

I will be kind and sympathetic to all friends and all foes if I have such. I will be interested in all growing things. I will be kind to all animals and I will not be vindictive to anything.

I will live this day a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, self-seeking.

I will cultivate cheerfulness, magnanimity, and the habit of supreme silence, exercising carefulness in conversation, diligence in appointed service, cheerfulness in every task, and a child-like trust in the universe.

Every good word I have spoken, every good thought I have entertained, every good act I have performed during this day I will use as building material for the cells of my body, which they will be glad to use for the introduction of more abundant health and happiness.

In all the world there is no other time than *now*.

Yesterday is but a dream, to-morrow but a vision; therefore, I will think good thoughts and do good deeds now.

I will express love to-day.

If I have occason to use the telephone I will speak softly.

Emotion is often the result of expression; I will therefore be careful to speak softly.

I will let my neighbor see that I am thinking of him as well as myself.

I will live *for* my neighbor, and not *off* my neighbor.

If necessary I will fight *for* my neighbor, but not *against* him.

I will use money to make *men,* and not men to make *money.*

By no act of mine shall the world be convinced that I am a mere money-making machine.

I will gratefully drink from the cup of life, but I will not try to drain it.

Life is an adventure; I will do my best to make it romantic by tremendous passion for principle.

I will do the best I can to make it interesting and lovely by idealizing love as a practical power.

I will not poison my life by preaching the doctrine of the survival of the fittest.

I will commend myself to the love of all men by trying to make everybody fit to survive. I shall make the guiding principle of my work and my life *the common good.*

I will help Providence, or Nature, or the Universe to act through me.

I will do this by *working* and *praying* for the same things.

I will not fight against Nature and be beaten.

I will work with Nature, and she will help and assist me; then I shall *win.*

In all my relations to my children I will practice love.

I will discipline them with love.

I will let my children know that I trust them and have confidence in them.

I will not hurry.

I will take my time in everything—eating, reading, meditating, working and playing.

I will apply rhythm and harmony in all my tasks.

I will not act as if I were always hurried, for I know that poise and peace bring power.

I will remember that the universe and creation cannot manifest in disease or evil, hence all disease and evil are man made, and so man has the power to overcome them.

I will be moderate without losing enthusiasm.

I will work moderately, play moderately, eat moderately and live moderately.

I will be rich yet simple.

Every ill of life finds its basis in fear.

There is no devil so frightful as fear.

But God is bigger than all the devils.

God is with me.

All the harmonizing influences of love are giving me peace.

The healing power of God's omnipotent love is working through all my nerves and cells to give me more perfect life.

God is here.

God is perfect life.

He will quicken all my jaded faculties and make me whole.

God knows what I need.

God has all the power He needs.

He will heal and help me.

Glory to God in the highest.

I am not alone, God is with me.

I cannot heal myself, but God can heal me.

God is with me.

Therefore my life shall be purified.

My soul shall gain the victory.

God is with me.

The unlimited vitality of God fills me and thrills me.

Jesus said: "Let not your heart be troubled."

Why should I be troubled, or afraid?

God is with me.

I will remember: "My peace I give unto thee."
Rest in the Lord.
God will keep me all through the night.

Omnipotent power is dissolving all disturbing memories from my mind.

I will remember only the good.

I will trust in God for all the future.

I will crowd hatred out of my life by flooding my heart with love.

Hatred helps nobody, and it hurts me.

Therefore I will love.

God is love and He fills my heart with love.

All the nerves and cells of my eyes are invigorated and vitalized by the everlasting presence of the living God.

The great creative intelligence is a healing fountain within my veins and arteries.

That intelligence is purifying, invigorating and vitalizing all my blood.

"But he forgives my follies past
And gives me strength for days to come."

Through faith in God there is abundant forgiveness for all the mistakes of the past.

There is abundant life for all the future.

God has forgiven me, and is now filling my soul with life.

I have a social nature. I cannot succeed alone.

Therefore I desire friends. I am a magnet for friends.

I live and move and have my being in God.

I desire to express in my own life the intelligent power of *divine love.*

I will cling to this idea because God is with me.

Omnipotent goodness is in me and all about me.

I am surrounded and pervaded by the loving presence of the eternal spirit.

I cannot escape from God.

He will heal all my infirmities.

God is all, and I live in God.

Through my consciousness I make my perfect unity with God.

Even as Jesus did, I invoke all the power of God to fulfill my desires.

I will be infinite with the Infinite.

I will practice love with the One who is all Love.

I will absorb the power of God wherever I may find it.

XXIV

HEALING SYMPHONY NUMBER ONE

I am free.
I am happy.
I am cheerful.
I am hopeful.
I am at peace.
I am health.
I am strength.
I am power.
I am life.
Life is flowing through me.
I am faith and hope.
I am love and truth.
God-is-with-me.
Mine is the peace that passeth all understanding.
I trust God entirely. He will renew my strength because I draw from the infinite fountain of strength.

Note: Read these affirmations every night before retiring. Read them each morning. Let your consciousness become saturated with them. They are sure to bring more abundant life and good health.

XXV

HEALING SYMPHONY NUMBER TWO

I think life.
I think health.
I think strength.
I think vitality.
God-is-with-me.

I breathe life.
I breathe health.
I breathe strength.
I breathe vitality.
God-is-with-me.

I feel life.
I feel health.
I feel strength.
I feel vitality.
God-is-with-me.

I am life.
I am health.
I am strength.
I am vitality.
God-is-with-me.

Note: Read these affirmations every night before retiring. Read them each morning. Let your consciousness become saturated with them. They are sure to bring more abundant life and good health.

XXVI

HEALING SYMPHONY NUMBER THREE

I lie upon my back and breathe.

I breathe and think and love.

I draw not only my physical, but also my spiritual breath.

I breathe life and health and power from the great world around me.

I breathe life and power from the great fountain of power.

I am breathing from the spiritual fountain of life.

I breathe through my feet and my hands and my stomach and my solar plexus and all the organs of my body.

I am breathing life and love and power from the air.

I am taking from the great reservoir of the ether elements that build me into health.

I breathe life and love and truth.

God-is-with-me and I am one with the great Infinite Power.

Note: Read these affirmations every night before retiring. Read them each morning. Let your consciousness become saturated with them. They are sure to bring more abundant life and good health.

II: HEALING POEMS

XXVII

A GROUP OF HEALING POEMS

HE CARETH FOR ME

Casting all your care upon Him, for He careth for you.—I PETER 5:7.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife—
How can He care for my poor life?

And yet I want Him to care for me,
While I live in this world where the sorrows be.
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers—
Then my heart cries out for a God who cares.

AFFIRMATION

I can safely trust a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and wakens the song.
The sorrow that bowed me down He bears,
And loves and pardons, because He cares.

AFFIRMATION

God loves and pardons and heals because He cares.

Let all who are sad take heart again—
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.

He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which He doth share,
Oh, rest in peace, for the Lord *does* care.

AFFIRMATION

Whatever the trouble rest in peace. God does care. Be it pain or sorrow or sickness or sin, rest in peace. God does care.

COME TO ME, SLEEP

Sleep, Sleep, come to me, Sleep,
Come to my blankets and come to my bed,
Come to my legs and my arms and my head,
Over me, under me, into me creep.

Sleep, Sleep, come to me, Sleep,
Blow on my face like a soft breath of air,
Lay your cool hand on my forehead and hair,
Carry me down through the dream-waters deep.

Sleep, Sleep, come to me, Sleep,
Tell me the secrets that you alone know,
Show me the wonders none other can show,
Open the box where your treasures you keep.

Sleep, Sleep, come to me, Sleep,
Softly I call you; as soft and as slow
Come to me, cuddle me, stay with me so,
Stay till the dawn is beginning to peep.

HENRY JOHNSTONE.

THE HAPPINESS FLOWER

Did you ever find the Happiness Flower?
It isn't so hard to find;
It opens wide at the morning hour,
In the meadows of cheerful mind.

But it sometimes grows in the sandy dust
That fills the desert of care,
And down in the fields of perfect trust
You always can find it there.

It's sweet as honey, the Happiness Flower,
Winter and summer the same—
On the difficult hills by troublous tower,
It shines like a rosy flame.

If ever you find the Happiness Flower,
And it isn't so hard to find
By the rainbow's end in an April shower,
Where the tears and smiles are twined,

May it flourish fair in your garden ground,
A-glisten with joy's bright dew;
May the sunshine of love the whole year round
Lie warm on your flower and you.

A. N. K.

THINKING ROSES

When I'm thinking roses
In my heart 'tis June,
Shadows flee the sunshine,
All the world's in tune.
Rose-thoughts bring the solstice
Of each sunlit year,
When I'm thinking roses
Happiness is here.

When I'm living roses
Golden glows the way
Leading into service,
Stronger day by day.
Rose-thoughts know the secret
On my inner shrine,
When I'm living roses
Flower o' love is mine.

GERTRUDE RUGG FIELD.

JUST A SMILE

As I was trudging down a long, long street,
And dreary,
With a pack of care upon my back, and feet
So weary,
I met the sudden flash of friendly smile!
It made that road shrink up to half a mile,
It made that queer, old load fall off to limbo;
As drudge will turn from task, her arms akimbo,
I stared and straightened—it had come so quick,
The change had been so sunny and so slick!
Then I tramped onward, whistling all the while—
What sense of comradeship in just a smile!

ANNE CLEVELAND CHENEY.

MY BODY AND I

Say not "I have a soul." I am a soul,
And have a body builded for my need,
That I, a soul, may in this great world-school
Study the Master's works. My earthly house
Has wondrous windows; mimic galleries lead
Divinest sounds to me—deep lessons spelled
By loving lips, and vast world melodies.
I am a soul, set in a sphere compact
Of transient elements.
Of these a little handful serves for home,
For medium touch 'twixt me and earth,
The while I stay—gives fire and food and rest.
Shall the base stuff strike into me a stain,
Leave pungent, earthly odor? Soul of all,
Attract me, lest the body should
Transcend a dwelling's use.

MARY F. BUTTS.

FINE TO-DAY

Sure, this world is full of trouble—
I ain't said it ain't.
Lord! I've had enough an' double
Reason for complaint.
Rain an' storm have come to fret me,
Skies were often gray;
Thorns an' brambles have beset me
On the road—but say,
Ain't it fine to-day!

It's to-day that I am livin',
Not a month ago,
Havin', losin', takin', givin',
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again to-morrow,
It may rain—but say,
Ain't it fine to-day!

DOUGLAS MALLOCH.

MY SHRINE

A Shrine I've built within my heart,
And there I rest alone—apart
From all the world. God holds the key,
Unlocks the door for only me.

And when I pass within my Shrine
God's thoughts are mingled into mine;
No worries there, no pain, no strife,
I hear the call of the Inner Life.

Around my Shrine a garden grows
And flowers bloom in sweet repose.
There are no weeds of doubt and fear,
But sweetest thoughts bud forth to cheer.

A soft breeze fans away each care,
I feel God's presence everywhere.
And life that seemed so full of woes
Just blooms into a wondrous rose.

I leave my garden and my Shrine
Filled with a happiness divine,
For I have dwelt in a Holy Place—
Communed with God—beheld His face.

MARY POWNING.

III: HEALING SCRIPTURES

XXVIII

HEALING SCRIPTURES

I

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. *Psalm* 91 : 3.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling. *Psalm* 91 : 10.

Who forgiveth all thine iniquities; who healeth all thy diseases. *Psalm* 103 : 3.

He healeth the broken in heart, and bindeth up their wounds. *Psalm* 147 : 3.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. *Psalm* 27 : 13.

The Lord is the strength of my life; of whom shall I be afraid? *Psalm* 27 :1.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. *II Corinthians* 1 : 3, 4.

I will heal thee and add unto thy days. *II Kings* 20:5, 6.

I will take sickness away from the midst of thee. *Exodus* 23 : 25.

O Lord my God, I cried unto thee, and thou hast healed me. *Psalm* 30 : 2.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. *Matthew* 9: 22.

Then touched he their eyes, saying, According to your faith be it unto you. *Matthew* 9: 29.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake. *Matthew* 9: 32, 33.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. *Matthew* 9: 35.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. *Matthew* 10: 1.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. *Matthew* 10:8.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. *Matthew* 11: 5.

And great multitudes followed him, and he healed them all. *Matthew* 12: 15.

II

Behold, the Lord's hand is not shortened, that it cannot save. *Isaiah* 59: 1.

God is our refuge and strength, a very present help in trouble. *Psalm* 46: 1.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. *Isaiah* 26: 3.

I sought the Lord, and he heard me, and delivered me from all my fears. *Psalm* 34: 4.

They shall dwell safely, and none shall make them afraid. *Ezekiel* 34: 28.

He giveth power to the faint; and to them that have no might he increaseth strength. *Isaiah* 40: 29.

Let the weak say, I am strong. *Joel* 3: 10.

And her countenance was no more sad. *I Samuel* 1: 18.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. *Psalm* 116: 8.

The Lord is my shepherd; I shall not want. *Psalm* 23: 1.

Let not your heart be troubled; ye believe in God, believe also in me. *John* 14: 1.

The trying of your faith worketh patience. *James* 1: 3.

The spirit of the Lord is upon me; . . . he hath sent me to heal the broken-hearted. *Luke* 4: 18.

And the power of the Lord was present to heal them. *Luke* 5: 17.

And he took him, and healed him, and let him go. *Luke* 14: 4.

Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. *St. John* 5: 8, 9.

And he leaping up stood, and walked, and entered

with them into the temple, walking, and leaping, and praising God. *Acts* 3 : 8.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. *Acts* 5 : 16.

III

I will lift up mine eyes unto the hills, from whence cometh my help. *Psalm* 121 : 1.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. *Psalm* 103 : 5.

Lift up thy voice with strength; lift it up, be not afraid. *Isaiah* 40 : 9.

Strengthen ye the weak hands. *Isaiah* 35 : 3.

Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. *Mark* 3 : 5.

Then shall the lame man leap as an hart. *Isaiah* 35 : 6.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Isaiah* 40 : 31.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. . . . Thou shalt not be afraid for the terror by night. . . . Nor for the pestilence that walketh in darkness. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. *Psalm* 91 : 2, 5, 6, 11.

Say to them that are of a fearful heart, Be strong, fear not. *Isaiah* 35 : 4.

It is the spirit that quickeneth; the flesh profiteth nothing. *St. John* 6:63.

Jesus saith unto him, I am the way, the truth, and the life. *St. John* 14:6.

And we know that all things work together for good to them that love God. *Romans* 8:28.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. *II Timothy* 1:7.

Behold, I make all things new. *Revelations* 21:5.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. *Matthew* 6:33.

But let him ask in faith, nothing wavering. *James* 1:6.

Speak the word only, and my servant shall be healed. *Matthew* 8:8.

One God and Father of all, who is above all, and through all, and in you all. *Ephesians* 4:6.

Likewise the Spirit also helpeth our infirmities. *Romans* 8:26.

Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who *healeth* all thy diseases. *Psalm* 103:2, 3.

Heal me, O Lord, and I shall be healed. *Jeremiah* 17:14.

The eternal God is thy refuge, and underneath are the everlasting arms. *Deuteronomy* 33:27.

Thou art my father, my God, and the rock of my salvation. *Psalm* 89:26.

O Lord, my God, I cried unto thee, and thou hast healed me. *Psalm* 30:2.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Malachi* 4:2.

I shall yet praise him, who is the health of my countenance, and my God. *Psalm* 43:5.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. *Jeremiah* 30:17.

And the Lord will take away from thee all sickness. *Deuteronomy* 7:15.

And the prayer of faith shall save the sick, and the Lord shall raise him up. *James* 5:15.

I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. *Jeremiah* 31:3.

In the shadow of thy wings will I make my refuge. *Psalm* 57:1.

I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble. *Psalm* 59:16.

Lead me to the rock that is higher than I. For thou hast been a shelter for me. *Psalm* 61:2, 3.

I will trust in the covert of thy wings. *Psalm* 61:4.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. *Psalm* 91:1.

XXIX

SENTENCES OF THANKSGIVING PRAYER

Thy hand is upon me. I give my heart to Thee, O God. I feel that helping hand. I thank Thee with deep rejoicing.

Beneath me are the girders of the almighty love; underneath are the everlasting arms. I trust Thee with a perfect confidence. Thy healing spirit is flowing through me and I thank Thee, O my Father.

I am now drawing upon the resources of spirit. I am led by love and wisdom and I thank the great Over-Brooding Father.

I feel an eternal union with my God. I am thankful for this larger perception of my own soul.

I am at one with the life of the world and I am glad. I rejoice with the deep rejoicing that I am a child of the living God.

To-day I think, speak, and hear only the beautiful, the good, and the true. Keep me close to Thee with the consciousness of the divine presence.

My tendency to find fault and criticize is gone. I am full of optimism and hope. I am full of good

cheer. I rejoice that my voice speaks kindness and love.

I thank Thee for Thy over-brooding love which expresses itself in my life as peace and health.

To-day I have peace, poise and a feeling of power that comes from a consciousness of living in union with God.

I am now receiving health and harmony. To-day I am being healed and I thank the great Creative Spirit that I am able to command this healing influence.

I thank Thee, O my Father, that I am perfect, even as Thou art perfect.

IV: HEALING PRAYERS FOR MORNING AND EVENING

XXX

A GROUP OF HEALING PRAYERS FOR MORNING

Thou Infinite yet ever-present Spirit, we are glad of all human relationships. We are thankful for all companionship with nature. We rejoice in the fellowship with books, yet like the child who grows tired with every plaything and every childish task and lonely for a mother's love, we look to Thee with an infinite longing. In our effort to solve the problems of life, we throw our web of life hither and thither, but it will not hold. Only when at last we have thrown the thread of faith to Thee, shall the ductile anchor hold. Our Heavenly Father, as we go forth into this day may we not leave Thee for any dream or phantom, but may we walk with Thee all day long and find in Thee the answer to every longing and the solution of every problem. Thou art the solution not merely of our far-off problems, Thou art with us *now*. We nourish the consciousness of Thy intimate daily and hourly presence. Thou art not merely around us, Thou art in us, a living, vital force, a spring of everlasting life. We have only to appeal to Thy Creative presence within us to find Thee healing all our diseases and binding up all our wounds. We depend upon Thee, Thou great spirit of life, and we trust Thee entirely. Thou wilt invigorate all the nerves of our bodies and give new life and power to each life cell. Let us not forget

that we are temples of the living God; and so may we have Thy healing blessing. Amen.

Dear Father in heaven, we pray this morning for a life so natural and simple that we shall be able to enter into sympathetic relations with everything that lives, the flowers, the birds, the trees. The world is full of music if only we have music in our hearts. We pray, as we enter upon another day, for spirits in tune with all that is good and sweet. We rejoice in that inner vision which enables us to see the summer when it is winter, to see the stars beyond the clouds, clover blossoms, daffodils, and violets under the snows of winter. O Father, let us not wait for the stars, nor the moon, nor the sun, to light our way, but by the inner light of faith kindled into flame, let us find our way towards the heights. Amen.

Thou Life-giving Spirit, Our Father, it seems a joy to fly to Thine arms and be cared for as a mother would nurse and care for her child. We have had the sweet refreshment of sleep, we have rested and are strong. Yet even with the strength and the hope of the morning we would not cut ourselves loose from Thee. As we craved Thy care while we were unconscious in sleep, so now we crave Thy guidance while we are awake. Not for an hour would we try to walk alone. Let our strength be the strength of trust, our hope, the hope born of confidence in Thine over-brooding presence. In all the hours of the day let us have the patience of the Master and the sweet consciousness that we are serving Thee. Amen.

O Thou God of love, we come to Thee with simple child-like trust at the beginning of a new day. We ask Thee to draw our whole life into communion with Thee. We would enter upon the day conscious of our own strength and of Thy living presence. Thou art always with us. Thou art pouring out Thy spirit upon us. May Thy love be the center of all our actions. In true love there is a deep and unutterable joy. Love is its own reward. Those who love seek not a distant heaven, but find heaven in love itself. Father, give us such love. Amen.

Heavenly Father, how tenderly hast Thou held us in Thine arms during the darkness of the night. Thou hast enfolded us in Thy love and wrapped us about in the garment of Thy care, and Thou bringest us now with health and hope and large courage to greet another day. We glory not only in our strength but we glory also in the consciousness that we shall not tread the way of life alone, for as Thou hast watched over us through the night, Thou wilt lead us through the experiences of the day. Oh, let us be glad and so shall the contagion of Thy gladness radiate to other lives until we have helped to make a glad and happy world. Amen.

Thou Spirit of Love, we come to Thee, not as to one who stands afar off, but as to one who enters personally into all our lives. To-day in grateful remembrance of Thy love, and the gift of this beautiful world, we would remember all the joy and sunshine of life, and let the heart smile. We pray for the

habit of cheer and hope. Let it not be alone the joy of health, but let it be the joy of faith and trust. Let us put our hands in Thine hopefully as if starting upon a far journey, and trustfully as those who are not afraid; and with strength of purpose as those who walk with God. Amen.

Heavenly Father, who broodest over all Thy children in love, we thank Thee for the confidence born of every revelation of love. Whatever awaits us in the day's experience, may we know that we are never for a single moment alone. We will not be timid or afraid, for nearer than breathing, nearer than light itself, art Thou, the great Spirit of love enfolding us. Thou art with us to-day. Thou wilt be with us through all the journey of life. May we find refreshment and peace in this realization and may we find in Thee the answer to every longing and the solution of every problem. Though we may not see, we may trust and wait. Amen.

We long to know, O Father, that there is wisdom under us that is better than our own; that there is a controlling power and a divine love beating like blood through all the veins of life and time. We long to know that all things are fashioned and directed by our Father's hand, so that we may meet every new combination and every change of affairs with the feeling that it is best and wisest because divinely guided. Only when we lift ourselves by faith into Thy presence, and behold Thy face of love and infinite wisdom; only when we feel Thy heart beating through all changes

and revolutions with the same love, do we find peace—Thy peace. Not as the world givest dost Thou give. Thou, O God, dost overspread the soul with Thine own divine spirit. Amen.

XXXI

A GROUP OF HEALING PRAYERS FOR EVENING

Our Heavenly Father, as the tired child comes in at night, pillows its head upon the mother's bosom, nestles close into the mother's arms and finds comfort in her beating heart, so we come to Thee to-night. Let us not be dismayed by any consciousness of failure in the past. In Thine economy, no failure is ever final. This is God's world and Thou art still with us. Give us vision to see a better way. Grant that we may stand erect and triumphant in the midst of life's problems, may our vision be so clear that we shall see an open way between ourselves and Thee while the angels come and go. May we hold fast to our divine anchorage. Take our hands, O Father, hold us close to Thy Father heart for a little while and then let us lie down to quiet dreams. Amen.

Heavenly Father, we thank Thee for the gift of the night, as we come again to our place of accustomed rest. Although we come not with our arms full of fruit, glorying in the achievements of the day, we come nevertheless with gratitude, for the day has been Thine; and for any measure of blessing which we have gathered for ourselves, and for any contribution that we ourselves have been able to make to the enrichment of the world or the happiness of our brother man, we

devoutly thank Thee. If we have not achieved all we would, let us rest peacefully to-night in the certainty that there shall be another day and another opportunity, and with the sweet contentment of those who trust in Thee, may our dreams be sweet and our sleep full of refreshment. Amen.

Our Heavenly Father, look graciously upon us to-night with thine infinite compassion and bless the fruits of this day. If we have been petulant and unfair to any human soul, wilt Thou forgive us, and wilt Thou take this day with all its imperfections accepting it rather for what we meant it to be than for what it seems in itself. In our contact with life we drift away from our divine moorings. It is good in the evening time to come back to Thee for a moment of quiet and of contemplation. Let us rest to-night in faith, O Lord, while Thou watchest that we may by some mysterious but divine ministry of sleep have our strength renewed for another day. Amen.

Our Heavenly Father, as the shadows of the evening lengthen and night comes on we would come to Thee in the mood of thankfulness. The day has not been easy. It brought its trials and perplexities, but it brought also its revealing of Thy blessing and care. We pray that if the burdens have been heavier and the perplexities greater than usual they may only serve to drive us away from ourselves to a divine refuge. While we sleep make our dreams to be sweet and let us rest in the confidence of Thy sure protection; and

let us awake in the morning with new strength and new hope. Amen.

Thou Spirit of Light, we thank Thee for the perennial allurements of hope. When it is night we wait for the day, when it is winter we wait for the spring, when we have failed we try again, when misfortunes assail us we refuse to accept them as final; we rest in no achievement and are dismayed by no disaster, but ever and ever we say, "It is better farther on." Oh, keep alive this alluring dream, let us triumph through our faith. So may each day be a better day, each year a better year, and while the days and years recede, may life grow rich and fruitful. Amen.

Our Father in Heaven, before we turn out the lights we would pause for a moment to review the day. We have wanted to be true for the sake of those who have trusted us. We have tried to be pure for the sake of those who care. In the face of weakness and cowardice, we have tried to be strong and brave. We have tried to extend the hand of friendship to the friendless, to give where the gift was needed. Tonight we would make no boast of our achievement but simply ask that Thou wouldst bless the day. If we have failed, let us not be discouraged, but make us ready to go forth into another day prepared to look up, and love, and lift. Amen.

Thou Spirit of Love, as we leave the day and commit ourselves to Thy care for the night, help us to put away all bitterness, all misgivings, all envy. Give

us that inner vision which makes us superior to anything that can happen in the world about us. Help us to be kind and just and good, if we keep awake when we ought to sleep or sleep when we ought to keep awake, Thou lovest us just the same. To-night we will put ourselves trustingly into Thy hands, we will sleep sweetly, and in the morning will greet the new day refreshed and enriched with love, in the certain assurance that our Father cares. Amen.

V: HEALING SERVICES

XXXII

HEALING SERVICE—(*Responsive*)

FOR THE CURE OF FEAR

Leader—Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—*Isaiah* 41 : 10.

Response—Be strong and of good courage, fear not; for the Lord thy God, he it is that doth go with thee.—*Deuteronomy* 31 : 6, 8.

Leader—What time I am afraid, I will trust in thee. *Psalm* 56 : 3, 11.

Response—The Lord is on my side; I will not fear: what can man do unto me?—*Psalm* 118 : 6.

Leader—Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—*Psalm* 31 : 24.

Response—For God hath not given us the spirit of fear, but of power and of love, and of a sound mind.—*II Timothy* 1 : 7.

Leader—Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.—*Psalm* 27 : 3.

Response—For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.—*Psalm* 27 : 5.

Leader—When thou liest down, thou shalt not be

afraid; yea, thou shalt lie down, and thy sleep shall be sweet.—*Proverbs* 3 : 24.

Response—But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—*Proverbs* 1 : 33.

Leader—Abide thou with me, fear not.—*I Samuel* 22 : 23.

Response—There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.—*I John* 4 : 18.

Leader—Follow peace with all men, and holiness without which no man shall see the Lord.—*Hebrews* 12 : 14.

Response—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. —*St. John* 14 : 27.

XXXIII

HEALING SERVICE—(*Responsive*)

FOR THE CURE OF EVIL EMOTIONS

Leader—I will not worry.

Response—I will not worry, because worry involves the destruction of happiness. Worry never failed to make a man unhappy. It will cover the face with wrinkles, contract the brow with frowns. It will drive out the light of the soul and produce a reign of darkness. It will steal the joys of life. Furthermore, it will destroy my working power. I will not worry because finally it will destroy my health. I—will—not—worry.

Leader—I will not be afraid.

Response—I will not be afraid because I am not alone. God is with me. I am not weak for I am reënforced by the infinite power. I am not ignorant because the infinite intelligence is mine.

"I have no fear! what is in store for me
Shall find me self-reliant, undismayed.
God grant my only cowardice may be:
Afraid to be afraid!"

Leader—I will not give way to anger.

Response—I will not give way to anger, for it is wholly a negative emotion. It contributes nothing to

my working power. It makes me less efficient. Not only so, but it tends to destroy the normal functioning of my bodily organs, and to destroy my health.

Leader—I will not yield to envy, jealousy or hatred.

Response—I will not yield to envy, jealousy or hatred because these also are negative emotions and tend to destroy my own peace of mind and to injure others.

Leader—I will be kind to every man, woman and child with whom I come in contact.

Response—I will be kind because I was made for kindness. I will be kind out of sheer gratitude, for other men are kind to me. I will let love rule my life.

Leader—I will be cheerful and hopeful.

Response—I will be cheerful because cheerfulness will make my own work lighter. I will be hopeful because God is my Father, and it is good to look ahead.

Leader—I will trust in God and bravely face the future.

Response—I will trust in God because He has never failed me, and I shall still be with Him wherever I go. I shall bravely face the future because my road leads toward the city of God.

XXXIV

A HEALING SERVICE—(*Responsive*)

Leader—I am the Way, the Truth, and the Life.

Response—I am come that ye might have life and have it more abundantly.

Leader—I and my Father are one.

Response—He that hath seen me hath seen the Father.

Leader—But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed.

Response—And the prayer of faith shall save the sick, and the Lord shall raise him up.

Leader—And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

Response—For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.

Leader—Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Response—Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Leader—For I the Lord thy God will hold thy right hand, saying unto thee; Fear not; I will help thee.

Response—Be still, and know that I am God.

God is our refuge and strength, a very present help in trouble.

Leader—Be strong and of a good courage, fear not. . . . For the Lord thy God, he it is that doth go with thee.

Response—The eternal God is thy refuge, and underneath are the everlasting arms.

Leader—Ask, and it shall be given you: seek and ye shall find; knock, and it shall be opened unto you.

Response—But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Leader—Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

Response—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

XXXV

A HEALING BLESSING FOR CLOSE OF SERVICE

Leader—Thou Infinite Spirit, living Father! we recognize that our life is one with Thine unlimited life and power. As we have waited here to-day, Thy spirit has been flowing through our spirits.

People—We believe in Thy omnipresent life; Thy constructive mind has been within us, and while we have waited here, Thou hast been building our bodies in strength and perfection.

Leader—Thou art within us, a fountain of life flowing into every cell and every organ of our being.

People—Thou art God within our natures, and Thy life has power to regenerate and heal our bodies.

(*Wait in silence*)

Leader—I praise Thy tender harmonizing love, which has been with us and in us while we have waited here together.

People—O living, loving Father, this is Thy holy temple. Make it a perfect dwelling place from which shall radiate Thy healing love and wisdom, to all Thy children.

(*Silence*)

Leader—Bless all my world, visible and invisible, with Thy harmonizing love. God is love; all is love.

People—Creative Spirit, while we wait with the consciousness of Thy presence, let us feel Thy spirit flowing into our spirits, vitalizing every nerve in our bodies, purifying our sources of life, making every artery and vein the channel for life-giving blood.

(*Silence*)

Leader—With God there is no space, God is everywhere. He is here and in the ends of the earth. Therefore absent healing, so-called, is perfectly rational. God is here. God is in the uttermost parts of the earth. Therefore we appeal for a blessing upon these, Thy children.

(*Read the names of those who desire to be blessed*)

Leader and People—Thou great healing spirit, who art here and everywhere. We invoke Thy blessing upon these, Thy children; whatever their need, be unto them a fountain of life. Come with healing on Thy wings, brood over them, harmonize all their disturbed faculties, and make them well. In the name of Jesus Christ.

Peace I leave with you; my peace I give unto you.

Amen.

THE END

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